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CHRONOLOGY OF KASHMIR HISTORY RECONSTRUCTED

By

"Bharata Charitra Bhaskara"

"Vimarsakagresara"

Pandit, KOTA VENKATACHELAM

Gandhinagar, VIJAYAWADA–3.

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CHRONOLOGY OF KASHMIR HISTORY RECONSTRUCTED

Author and Publisher :

''Bharata Charitra Bhaskara''

Pandit, KOTA VENKATACHALAM

Gandhinagar — VIJAYAWADA-2

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The Genesis of the Human Race, Chronology of Nepal History Reconstructed, The Plot in Indian Chronology, Chronology of Kashmir History Reconstructed, Historicity of Vikramaditya and Salivahana, Age of Lord Buddha, Indian Eras (in English) and 13 Books in (Telugu) on Arya Vijnana and on Indian History.

Kali Year 5055

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DEDICATION

To

The Great Adi Sankaracharya of Kalati, resided on "Sankaracharya Hill" (or Takhti Sulaiman Hill) in Kashmir.

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OPINIONS

Dr. C. P. Ramaswami Aiyar, Banaras Hindu University,
Vice-Chancellor. ***Banaras-5.***
January 13, 1955.

Dear Mr. Kota Venkatachalam,

I have perused your brochure on the "Age of Lord Buddha" with interest and great appreciation and congratulate you on the scholarship and research devoted by you to some very important points of Indian chronology in relation not only to Lord Buddha but Adi Sankaracharya, Nagarjuna and Patanjali.

I wish you all success in your labours.

Yours sincerely,

(Sd) C. P. Ramaswami Aiyar.

D. G. Apti, M. A., M. Ed., Baroda,
Shankar Pole 28-1-1955.
Raopura,
BARODA

Dear Panditji,

I was extremely happy to receive a copy of your booklet 'Age of Lord Buddha' so kindly sent by you, as a gesture of cultural and literary friendship. For reciprocating the same I send herewith two brochures 'Gitatattvasara' and 'Universities in Ancient India.' I request you to send a copy of your book for review to the 'Journal of the Oriental Institute' which is a quarterly dealing mainly with Sanskrit research, being published by the Oriental Institute, Maharaja Sayajirao University of Baroda, with a letter addressed to Prof. G. M. Bhatt, Director of the Institute and the Editor of the Journal. In regard to the brochure sent by you I have to say the following:—

"During recent years the tendency to neglect the study of the Sanskrit language and the Aryan culture of which the language is the vehicle is ever on the increase. It is a fact that references to 'our traditions and our cul-

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ture' by great persons in India are not infrequent but the phrase is many times repeated as a mere fashion of the day. Little tangible is being done to encourage the study of the language or researches in its literature. As a signal to this sad indifference and complacency in this respect various wrong and mischievous theories floated by western Indologists, which ought to have been refuted long ago continue to hold the field even after independence of our nation has been gained. One very outstanding from among these is, as the author says, based on the wrong assumption of identity of Chandragupta, the contemporary of Alexander with Chandragupta Maurya who succeeded Mahapadma Nanda in 1534 B. C. By a logical sifting of material available from various sources, supplied by both eastern and western scholars the author has arrived at conclusions which are astounding to those who have been so long nourished on western theories. The matter has been presented so forcefully and convincingly that one, who is free from bias in this respect, cannot resist the temptation of agreeing with the author's conclusions. The acceptance of this and other important conclusions arrived at in this book, will of course mean almost a revolution in the field of Sanskrit chronology but this fear need not deter Sanskritists from accepting them. They cannot be tolerated any longer. It is very heartening to any lover of Arya culture to learn that Buddha lived between 1887-1807 B. C., and not as late as the fifth century B. C., that Adya Shankaracharya lived between 509-477 B. C. and not in the seventh century A.D., that Kumarila Bhatta was Adya Shankaracharya's contemporary, senior by forty-eight years and was born in 557 B. C., that Kumarila was a student of Jina (Mahavira) who lived between 599-528 B. C., and that Patanjali the author of Mahabhashya lived between 1234-1182 B. C. The thesis put forward by the author is well documented with quotations from authoritative sources like Dr. M. Krishnamachari's 'History of Classical Sanskrit Literature, A Somayajulu's 'Dates in Ancient History of India', 'Cambridge history of India,' the chronological accounts available from the records of the Kamakoti Pitha, the records by Fa-Hien

and K. T. Saunder's "The Heritage of India Series" among many others.

It is much to be hoped that this important brochure as well as books like 'The Plot in Indian Chronology' (by the same author) be paid the attention they so richly deserve, at the hands of research scholars both in India and abroad and thoroughly scrutinized. The Author doubtless deserves congratulations on the scholarly treatment of the theme which is bristling with controversies. We humbly suggest the addition of a bibliography for the study of the topic by young scholars, in the next edition, which, I pray, shall have to be published before long.

Kindly acknowledge receipt of the book-post.
With kind regards,

Yours sincerely

D. G. Apti.

The Age of Lord Buddha. (B. C. 1887-1807)

Sri Kota Venkatachalam has honoured me by sending a copy of his book "The Age of Lord Buddha."

I cannot sufficiently admire this grand-old-man for his yeoman efforts in bringing to the canvas of Indian history such well-known but shadowy hoary figures (as) Vikramaditya, Salivahana, Kumarila Bhatta and Sri Sankaracharya etc. It is not as if there is no material for fixing their ages and giving them "flesh and blood", "Colour and line" and thus resuscitate them as real-live people who have left their mark in Ancient India.

The real difficulty lies in the stupid inertia-one can call it perversity even in our present day Indian writers not to recognize the march of scholarship and research in our Ancient Puranas and other indigenous material in this practically virgin soil. Sriman Kota Venkatachalam has just scratched the soil (I hope he will excuse me) and behold

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he has brought out gold. Sir W. Jones and his successors have done good work in their own day. Nobody denies them their dues, but then it will not do to swear in the present day by their apriory theories and notions. As Sriman K. Venkatachalam has shown with great courage and learning, it is now high time to fix up the point the Cardinal fact in Indian History.

Alexander of Macedon, is contemporaneous with ***Gupta*** -chandra -Gupta and Samudra-Gupta. This should be made the ***Sheet-Anchor*** of Ancient Indian History.

Once this cardinal fact is admitted and the former mistake acknowledged then everything becomes as clear as day-light. ***This truth must prevail.*** It has every right to prevail for then our Puranas become truthful chronicles. I suppose that there is no harm in this. On the other hand we have the satisfaction that these sacred books (sacred in the estimation of millions of unsophisticated, ordinary humble folk of common sense) are after all speaking only of true facts and traditions. There is no fear of being "old fashioned" by realizing the truth of the Puranas.

Further our Ancient well-known eras - verified by astronomical facts-take their rightful place in history. The Loukika era or Saptarshi Era-well-attested by Yudhistira's passing away (3076 B. C.). The Kali era of 3102 B. C., the Vikramaditya of 57 B C. and the Salivahana era of 78 A. D., become beacons of light showing our way in the darkness which our learned savants of the west and the east delight in enshrouding our Ancient past.

Sriman K. Venkatachalam has shown us the way. He has spent a well-merited life-time in this arduous task. Will our historians grasp the truth "Because truth is truth' and get out of the gang-mire into which they have thrown themselves? or will they become afraid of their so-called prestige and still wallow in the mire?

Further it is absolutely necessary to carry on researches in the history of Kashmir and Nepal, Kalhana's

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Rajatarangini and the Nepala Raja Vamsavali cannot be ignored because they do not support the theory of Alexander and Chandra-Gupta *Maurya*. The Jain chronicles also cry out against this theory. They assert that Kumarila was thrown out of the window by his Guru in 525 B. C.

Taking therefore all the evidence so carefully and clearly brought out by our learned author the only ***honest*** conclusion that can be arrived out is that the age of Buddha cannot be the ascribed sixth centnry B. C, but that it is really the 19th century B. C.

In the conclusion it is my fervent hope that Sriman K. Venkatachalam may be spared a long number of years of life so that we can have from his learned pen the lives of such ancient kings (as) Mandhata, Nahusha and others of traditional fame.

(*Sd*) ***S. N. Venkatesa Iyer.***
Advocate
17-12-'54. Coimbatore

S. R. Narayana Ayyar.
Advocate

Devinilayam. Coonoor, The Nilgiris. 7 Dec. 1954

Dear Sir,

I have read through the book and I feel that you have made a good case to demolish the present dates, of the birth of Lord Buddha and Adi Sankaracharya.

(*Sd*) ***S. R. Narayana Iyer.***

Organizer 1-1-1955 Delhi
AGE OF LORD BUDDHA

(By: Pt. Kota Vankatachalam; Gandhi Nagar, Vijayawada-2 Pp. 46. Price Rs. 1/-)

This extremely interesting little booklet is a scholar's effort to authentically establish the correct period of Buddha's life, which, he concludes after discussing all material from

Puranic to modern sources, is B. C. 1887 to 1807. The author traces the genealogy of Buddha straight from Ikshwaku the son of Vaivasvat Manu. and adduces a number of references to substantiate his chronology. He examines western theories in this connection and finds them ill-founded. The critical care with which the author has examined all sources bearing on the subject is commendable.

The Sunday Standard, November 28, 1954.

Indian Chronology.

The Plot In Indian Chronology By Pandit Kota Venkatachalam of Vijayawada. Rs. 7/8/- Available from the author, Gandhinagar, Vijayawada--2.

The basis on which the author has built his thesis is thus expressed by him in his own words. "For preparing the history of a country the main basis should be the ancient historical writings of the people of the country. Inscriptions etc., should be taken as confirmatory evidence. When such regular and complete historical treatises of ancient times are not available, adequate attention and respect should be paid to the customs, beliefs, traditions, generic ideas and persistent ideals of the people handed from generation to generation in the reconstruction of their ancient history. But ancient history should never be based on the individual opinions and guess--work of the writers in direct contravention of the traditions of the people. Such writings constitute no dignified appellation of historical treatises."

Starting with this premise, the author bases himself on material available in the Puranas and the epics. He charges European orientalists with disregarding Puranic chronology and minimising the antiquity of India. According to him this 'plot' was deliberate and started with Sir William Jones who 'concocted a false chronology for the ancient history of Bharat and propounded baseless theories

which were all the product of his imagination and whim. And why did Jones do that? The author's explanation is that Jones, a pious Christian, was anxious to ignore dates which would run counter to the chronology of creation given in the Bible. So, he purposely reduced the antiquity of Indian history and culture by identifying Chandragupta Maurya with the Sandracottus mentioned by Greek records as the contemporary of Alexander the Great. The author contends that this Sandracottus was really Chandragupta of the Gupta Dynasty. His view is that Chandragupta of the Maurya Dynasty reigned from 1534 B.C. and not from 322 B. C., as assumed by western Orientalists and that Chandragupta of the Gupta Dynasty was the founder of the Andhra Bhritya dynasty who started the Gupta Era in 327 B. C. He charges these European scholars with 'discarding Vikramaditya and Salivahana as mythical personages, because dating Vikramaditya to the first century B. C., (as it should be done) does not fit in with the chronology they assigned to the Maurya Dynasty. The author's belief is that the chronology of Indian history should be begun with the Mahabharatha war which was 36 years before the Kali Era (beginning in 3102 B. C.), that is, in 3138 B. C. The Yavana kings of the Asokan inscriptions should not be identified with the Greek kings of the 3rd century B. C., as is done, but with the excommunicated Kshatriya princes who set up kingdoms in the northwest of India in the fifteenth century B. C. The author opines that authenticity of inscriptions should not be taken for granted and adduces the Hathigumpha record of Kharavela to support his opinion. In Chapter ten, he studies the Aihole inscription to glean evidence for his view that the Mahabharata war was in 3138 B. C. and that Kalidasa and Bharavi should be dated to the first century B. C.

Prof. Subba Row, in his foreword, has given support to the views put forward by the author. None can question the deep study made by the author and the incisive logic with which he presents his views. Unfortunately it is true that several basic dates in ancient Indian history are

tentative and it is certainly no sacrilege to question them. Yet, we cannot share the view of the author that European Orientalists deliberately conspired to falsify Indian chronology. The author's attempt to question "the Sheet-Anchor of Indian chronology" as established by Jones is so revolutionary of the accepted view that the question how far he is successful in his attempt should be left for decision to the unprejudiced and dispassionate judgement of the eminent scholars in the field, who are, fortunately, numerous. Till the accepted view is overthrown, it must hold the field. The author can claim to have stimulated thought on the matter.

T. K. Venkata Raman.

In his introduction to my Book "The Indian Eras" (Telugu) the late Kala-Prapurna, Mahopadhyaya, ***Ch. Narayana Rao*** M.A., Ph. D., L. T. wrote the following sentences:—

"Till now our Indian History has been written in imitation of that of the western writers. Those books are prescribed as texts in schools and colleges for students. The teachers instruct and the pupils study those books, in a blind manner, without any critical outlook. So we are not able to get a correct and true account of our national history. Even those who obtained English degrees wrote history without further research, depending entirely on the writing of western scholars. There is no agreement in the writings of the learned historians even though they wrote them after some investigation. As the Occidentalists had no faith, in the original sources and records, excepting the inscriptions and in the Puranas, our historians also disregarded and neglected them (Puranas). However, there is no dearth of wise and judicious chroniclers among us, outside the range of the western educated, who can use their intellect to make a thorough study of the above sources, and produce an accurate and correct history. Of these, Sri Kota Venkatachalam, an Andhra scholar of Vijayawada tops the list. I have the good luck of having acquaintance and association with the gentleman for the past three years. His attempts

to exhibit the Bharatiya Culture, Civilisation and Tradtions and the truths as expounded in his books are, indeed, peerless and praiseworthy. I had the good fortune of perusing his instructive and illuminating works, the out-come of his extensive and exhaustive researches, namely "Kali Saka Vijnanam" (Three parts), "who are Andhras?", "criticism on the Arctic Home of the Aryans;" "Manava Srishti Vijnanam" or "The Genesis of the Human Race" and other works. Further Sri K. Venkatachalam exposed the several blunders committed by Pargitar in his book "The Dynasties of the Kali Age" and corrected his wrong theories by citing quotations from the same Puranas, accepted as authentic by the same western scholar. I am of opinion that all the Andhras should Study "Kalisaka Vijnanam." His decisions about the Jambu Dvipa Vibhagams (Divisions) are admirable. The angle of vision and the line of argument in his work "Who are Andhras?" are quite logical and original. The true origin of the Andhras has been correctly shown in this book. His criticism on the "Arctic Home", is quite an authoritative document upon Sri B. G. Tilak's work. While the W. Scholars who could not fathom the depths of the Vedic lore were led astray by the scholarship of Tilak and so praised his book, Sri Venkatachalam, with his deep knowledge of Vedic lore, was able enough to contradict and criticise it and supply correct interpretation. His work, the Bharatiya Sakas, is of great use, since it lays bare gross mistakes of the westerners and at the same time establishes the correct dates of the Indian Eras. The eminent erudition and the critical acumen of the author arrests the spread of the false notions and upholds the cause of true and correct Indian history. He wrote several works in this vein and I trust that they will all soon see the light of the day.

Ch. Narayana Rao, M.A., Ph.D., L.T.
Mahopadhyaya & Kala Prapoorna.
Anantapur, 14-10-1950

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Chronology of Kashmir History Reconstructed

Contents.

		Page
	Introduction	I
1.	Preface	1
2.	Rajatarangini	21
3.	Kings of Kashmir	41
4.	Dr. Buhler's Report	45
5.	Rajatarangini By Dr. E. Hultzsch	47
6.	Second Paper of Dr. E. Hultzsch	47
7.	Dr. E. Hultzsch on Mihirakula's Date	71
8.	The History and Date of Mihirakula By Dr. Fleet	74
9.	No. 164 Mandasor Pillar Inscription of Yasodharman	77
10.	Mandasor Inscription No. 164 Text	79
11.	Translation of the Inscription	80
12.	Prof. Max-Muller on the truthfulness of Sanskrit Pandits and the western historians.	85
13.	Pandit N. Bhashyacharya's observations	86
14.	Kings of Kashmir	92
15.	Later Kashmir History - The Muslims	105
16.	The Chaks.	110
17.	The Mughals	111
18.	The Afghans	115
19.	The Sikhs	117
20.	The Dogras	119
	Appendix	
21.	(Malavagana Saka)	123
	Rajatarangini-Part II	
22.	Age of Lord Buddha	127
23.	Buddha in the History of Ikshvaku Dynasty	131
24.	List of kings of Ikshvaku Dynasty (from 3138 B. C. - 1634 B. C.)	134
25.	Table of Magadha Kings Contemporary with Ikshvaku Kings and Buddha	140
26	Contemporary Evidence, Magadha Kings and Buddha	141
27.	Magadha Kings after the Mahabharata war	141

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Buddha Niryana

28.	Evidence of Fa-Hien	144
29.	Chapter VI. Towards North India	145
30.	Inference from the Age of Adi Sankaracharya	146
31.	The Chronology of the Kamakoti Peetha	148
32.	Nepala Raja Vamsavali and Esoteric Buddhism	152
33.	Inference from the Age of Kumarila Bhatta	153
34.	„ „ Nagarjuna	156
35.	„ „ Patanjali Maharshi	157
36.	Rajatarangini (The Demise of Buddha)	158
37.	Inference from the Date of Kanishka	159
38.	Inscriptional Evidence about Buddha	169

The Age of Emperor Vikramaditya

39.	Puranic Evidence	173

Contemporary Evidence

40.	Jyotirvidabharana	175
41.	Jyotisha Phalaratnamala	203
42.	Commentary on Sathapatha Brahmana	203

Historical Evidence

43.	Rajatarangini (Mathrugupta and Vikrama)	207
44.	Nepala Raja Vamsavali	211
45.	Ptolemy's Ancient India	212
46.	Mahavamsa	212
47.	Sir William Jones' works. Vol. IV	212
48.	Memoir of Central India (By Ch. Payne M. A.)	213
49.	Esoteric Buddhism	213
50.	Tradition of the country	213

Astronomical Evidence

51.	Our National Almanacs	213
52.	Siddhanta Siromani	214
53.	Summary of the above discussion	214
54.	Mihirakula	217
55.	Thoramana	219
56.	Salivahana and his Saka	221
57.	The Date of Sunga Vamsa	222

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58.	„ „ Maurya Asoka	223
59.	„ „ „ Chandragupta	227
60.	„ „ Mahabharata War	227
61.	The Praise of Srimad Ramayana	232
62.	Reference to Yavana countries	233
63.	Yona or Yavana Kingdoms	233
64.	Andhra Satavahana Dynasty (in Kashmir)	234
65.	Lalliya family. Hindu Sahi Dynasty	236
66.	Lohar Dynasty	237
67.	The Empire of Kashmir	239

INTRODUCTION

by

Sri R. Subba Rao Pantulu, M.A., L.T., M.E.S. (Retd)

Hon. General Secretary Andhra His. Research Society Rajahmundry Author of 'History of Kuling' etc. Govt. Nominee Madras Regional Indian His. Commission: Head of the Dept. of History & Economics, Govt. Arts College Rajahmundry (Retd.).

Kalhana in writing his history of Kashmir Kings in 1148 A. D., stated that his main purpose was to remedy the errors (committed by later chroniclers) with the help of old records, gift-deeds and inscriptions that were at his disposal. So far so good. But, as pointed out by the author Pt. Sri Venkatachalam, western scholars like Buhler not only failed to mention this fact but they actually, in their writings, changed the places and periods of certain kings. Hence the necessity for this author to point out this fact and set right the things in this valuable and learned work. The author restored from oblivion, the names of 35 kings omitted by Kalhana and his predecessors as they led a life contrary to the Hindu Holy Scriptures. Four verses, Viz. 49, 50, 51, 54 in the first Taranga are later interpolations and as the Author points out Kalhana himself in verses, 1, 53 and 56 refers to Laukikabda B. C. 3076 which is made the Sheet-Anchor of Kash-

mir History. The statement that Kuru-Pandavas ruled after 653 years lapsed in Kali Era cannot be attributed to Kalhana nor is it correct. Drs. Buhler and Stein did not understand or did not interpret Kalhana's writings correctly. The author himself a great Sanskrit scholar took pains to study several ancient works and his statement that the history of Kashmir must begin from 3450 B. C. or 312 years before the beginning of Bharata battle is really convincing.

In part II of this work, the ***Age of Lord Buddha*** is correctly given as 1887 B. C. to 1807 B. C., supported by the Ikshvaku genealogy and Magadha genealogy as well as historical and astronomical data.

Vikramaditya-a name given by his parents- mentioned in Rajatarangini, is said to have ruled from B. C. 82 to 19 A. D. But the Western scholars, as rightly complained by the author, wrongly or even with some prejudice identified him with Chandragupta II of the Gupta Dynasty who won the ***tittle*** of Vikramaditya according to the Puranas. He has given convincing proof of this in his new work on ***Vikramaditya.***

The blunders committed by western historians regarding Mihirakula and Toramana, their times, anscestry and deeds in Kashmir have been exposed by the author with the necessary authorities.

Last but not least, his statements regarding Malava-Gana Saka of 725 B. C., are worth careful perusal. This was wrongly identified with Vikrama Era of 57 B. C., in our Indian Histories. The Malava-Gana Saka throws new light on ***Gupta Chronology.***

On the whole, it is a good critical history which should be read by every scholar and which should find a place in every library.

R. Subba Rao, M.A., L.T., M.E.S. (Retd)

15-2-1955.

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OUR MOTTO

" स्वरूपव्याक्रियैव पराक्रिया "

(*'Sabdendu Sekhara'*)

"The best way to undermine the foundations of a false creed (History) and successfully attack it, is to lay it open to the eyes of all and exhibit it as it really is. Error never retains its hold over the mind except under the mask of truth which it contrives to assume. When deprived of the mask that has covered its emptiness and unreality, it vanishes away as a phantom and an illusion.

(Vide The Life and Legend of Gautama, By Bishop P. Bigandet. Preface to the first Edition P. XIV. October 1858 Rangoon).

THANKS

I am very sorry that this book could not be published during the life time of my friend Sri S. V Raghava Iyyangar M. A., B. Ed., Retired Head master, Hindu Branch, Bezwada, who translated this history of Kashmir into English, originally written by me in Telugu. I take this opportunity of expressing my deep sense of thankfulness to this scholar, poet and writer who laboured all his life for the promotion of Indian Culture. May Sri Maha Vishnu grant him peace!

AUTHOR

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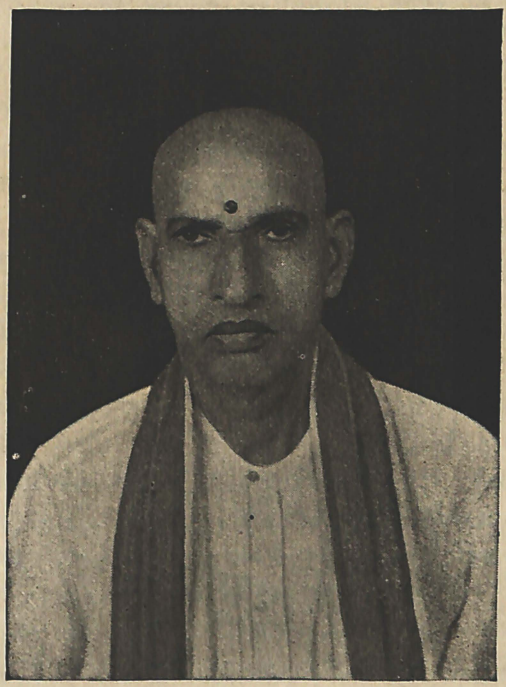

"Bharata Charitra Bhaskara"

PANDIT KOTA VENKATACHELAM

Author

Born on 21-4-1885

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CHRONOLOGY OF KASHMIR HISTORY RECONSTRUCTED

PREFACE

It is admitted on all hands nowadays that in the entire range of world's literature the Vedas of the Hindus are the most ancient. And the Vedas form the basis for the various daily activities prescribed for and performed by the Bharatiyas from the time of their rising from bed-cons in the morning to the time of their going to bed in the night. From the procedure of brushing the teeth all the daily physical and intellectual activities of the human being are laid down in the form of sacred duties in the Vedas. Even to this day the conduct of the orthodox among the Indians is regulated by the Vedic injunctions. For the due performance of these Vedic rites time and place are of importance and have to be carefully fixed and noted. The prescribed rites have to be performed at the times prescribed exactly without any discrepancy even to the very minute and second. Time is fixed accurately with reference to the movements and relative positions of the Sun, Moon, the Planets and Stars and the activities of the orthodox Hindus who observe the traditional ritual are still regulated by the time thus determined, even to this day. Almanacs are prepared every year for the purpose, on the basis of their highly developed and perfected astronomical science and these are available to the common people. It is the custom of the country to keep the almanac in every Hindu house-hold. With its help every one knows the date (the phase of Moon) the day of the week, the star associated with the Moon, Yoga and karana and is enabled to—perform the rites prescribed for him, his religious injunctions. Besides, these almanacs contain details of the movements of the different planets and their posi-

tions from time to time, the fixing of the present time in the flow of time from the beginning of the month, the year, the yuga, the Manvanthara, the kalpa, the beginning of creation itself. According to these almanacs, which show a remarkable uniformity in these matters from time to time and province to province throughout the country,

1. the present time 1952 A.D. is the year 5053 of the kali Yuga.

2. the time elapsed since the beginning of the Manvanthara of Vaivaswatha Manu the seventh Manu is 12, 05, 33, 053 years.

3. The time elapsed since the beginning of the 28th Mahayuga is 38, 93, 053 years.

4. In the 28th Mahayuga, of the present kaliyuga the time elapsed is 5053 years. So 1952 A.D is equivalent to kali 5053. Hence the first year of the Kali Era comes in 3101 B. C. Even the scholars of the west (the orientalists) of modern times all recognise that the kali Era of the Hindu system of reckoning time began at 2-27'—30' hours on the 20th of February 3102 B. C., the first year of the kali Era is 3101 B. C., that in the year Kali 26 on the first day of the year, i. e. in 3076 B. C., the victors in the Mahabharata war, the Pandavas, Yudhishtira and his brothers ascended to heaven, that on that day the constellation of stars familiarly known as Saptarshi Mandala left the region of Magha and entered the region of the next star and from that time commenced the Saptarshi Era or the Yudhishtira kala Era. This Era is known in Kashmir as the Kashmirabda even to this day and it figures in their almanacs from year to year, even according to Dr. Buhler, (Vide Indian Eras 'in English' by this author). Dr. Buhler quotes in this connection the following verse.

"కలే ర్గతైః సాయకనేత్రవర్షైః * యుధిష్ఠిరాద్యాః త్రిదివం ప్రయాతాః।
లోకే హి సంవత్సరపత్రికాయాం సప్తర్షిమానం ప్రవదంతి సంతః॥"

"कले र्गतैः सायकनेत्रवर्षैः युधिष्ठिराद्याः त्रिदिवं प्रयाताः।
लोके हि संवत्सरपत्रिकायां सप्तर्षिमानं प्रवदंति संतः॥

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* సప్తర్షివర్యాః is not correct.

The verse means "In the 25 th year of the kali Era Yudhishtira and his brothers etc. ascended to heaven. From this year those verses in astronomy reckon the Saptarshi Era. This Era is used in the almanacs of Kashmir from year to year".

On the strength of this verse and many other authorities cited by him, Dr. Buhler himself has established conclusively that the Saptarshi Era began in kali 26 or 3076 B.C., and the Kali Era began in 3102 B. C. The Yudhishtira Era began in the year of the Mahabharata war i. e. 36 years before kali and the coronation of Yudhishtira after the war in the same year 3138 B. C. It follows therefore that Dr. Buhler and his followers, the orientalists who accept his lead on these questions, concede though they do not say so in so many words that the Mahabharata war took place in 3138 B. C., as Sri Krishna passed away in the 36 th year of the reign of Yudhishtira, at the same time the Seven Planets were joined together in Mesha, the Kali Era began, Yudhishtira renounced his kingdom and started on a pilgrimage to the sacred places. The fixing of the Kali Era fixes automatically the time of the Mahabharata War. When once the initial year of the Kali Era is fixed in 3102 B. C. the time of the Mahabharata War is fixed 36 years earlier i. e. in 3138 B. C. The conclusions of Dr. Buhler on the Kali Era and the Saptarshi Era are recorded in pages 264 to 268 of Vol. VI of the Indian Antiquary. They are reproduced before for ready reference." .....

"These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarshi Era is not an invention of his own, but based on the general tradition of the country. I do not for a moment doubt that the calculation that throws the beginning of the Saptarshi Era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kali Yuga in 3101 B. C. But it seems to me certain that it is much older than Kalhana's time because his equation Saptarshi 24 = Saka 1070 agrees

with it. It may therefore be safely used for reducing with exactness the Saptarshi years, months and days mentioned in his work Rajatharangini to years of the Christian Era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key".

From the above quotation, it is clear that Dr. Buhler and General Cunningham, not only accepted but conclusively proved these facts that Kali year 1 is 3101 B. C., that Kali 26 is 3076 B. C., and this is the initial year of the Era, known as Laukikabda, Saptarshi Saka, Kashmirabda, and Yudhishtira Kala Saka. The year of the Mahabharata War is 3102+36=3138 B. C. Sir William Jones, Dr. Wilford, Dr. Hultzsch, Dr. Buhler, General Cnnningham, Lassen, Wilson, Zod, Fergusson, Dr. Beal. Stein, Dr. Troyer, Dr. Fleet, prof. Maxmuller, Weber, Macdonell and other orientalists were all lived in 19th century A. D. They have all attempted Histories of India or Histories of Indian Literature. In fixing the dates in their several histories they seem to have proceeded on an agreed plan to bring down the events of the Mahabharata War and later events recorded in our epics and Puranas, to recent times after 4004 B. C., when according to their sacred text of the Christian religion, the Holy Bible, the creation of man and this earth began. In accordance with this predetermined plan all these orientalists while accepting the lists of the dynasties of kings mentioned in our Puranas, at the same time they rejected the times of the events and the lengths of the reigns of their kings specified therein but reduced the antiquity of the entire history by 1200 years. To suit their purpose they have rejected and deliberately ignored the basis of all references to time in our Puranas, the year of the Mahabharata War in 3138 B.C., or the year of the Kali Era 3102 B.C., or the year of the Saptarshi Era 3076 B.C., and made the supposed contemporaneity of Alexander the great with the Indian princes Xandrames, Srandrocottus and Sandrocyptus whom they wrongly but wantonly identified as the Mahapadma Nanda Chandragupta and Bindu - Sara or Amitraghata of the Maurya

dynasty of Magadha mentioned in our Puranas, the basis of all their chronological determinations in Indian History. The Indian monarchs referred to by the ancient Greek Historians were not these princes of Magadha of the Maurya dynasty. They were respectively Chandrasri or Chandrabija or Chandramas, the last king of the Andhra dynasty that ruled over the Magadha empire long after the Mauryas. Chandragupta of the Gupta dynasty who was a military officer under him and seized power from him and ascended the imperial throne and his son Samudragupta the great conqueror who extended his sway all over the continent, the famous monarch of the Gupta dynasty. Rejecting deliberately this correct and obvious identification naturally suggested by the indisputable similarity in the names of Xandrames or Chandrasri, Sandrocottus or Chandragupta and Sandrocyptus or Samudragupta these western Historians, by their wrong and absurd identification of Xamdrames with Mahapadmananda of the Nanda Dynasty, Sandrocottus with Chandragupta, and Sandrocyptus with Bindusara or Amitraghata of the Maurya dynasty, mentioned in our Puranas among the kings of Magadha, they pushed forward Maurya Chandragupta who was crowned in 1534 B.C., to 322 B.C., by a period of nearly 1212 years and since this determination was accepted as the basis for the reconstruction of Indian History and the Chronology of Indian princes of ancient times, the antiquity of our entire history has been correspondingly reduced by 1212 years. Thus they are unable to tally their findings with the proved and establised times of the Mahabharata War, the Kali Era or the Saptarhsi Era - proved accepted and adopted by themselves- or any reference to time on any Indian Era mentioned in the Puranas. But on account of this discrepancy between accounts given in our Puranas, of the events of our History and their own accounts based on their own wrong hypothesis, itself motivated by bias and prejudice against the antiquity of our history and civilisation and culture, these Orientalists, and their followers have been loudly proclaiming that the chronologies contained in our sacred Puranas are all wrong deliberately

exaggerated unreliable for historical purposes. This mischievous propaganda is being carried on by Indian scholars also who follow in their footsteps blindly, repeating their words parrotlike with a regretable lack of any independant capacity to think for themselves and ascertain the truth regarding their own country's past. The wrong hypothesis of the contemporaneity of Alexander the Great and Chandragupta Maurya of Magadha is mainly responsible for all this confusion in our history and injustice to our culture. To justify the validity of their absurd hypothesis and their histories of India based thereon these orientalists began to meddle with Nepala Raja Vamsavali (the list of dynasties of the kings of Nepal) and Kalhana's Rajatharangini, which gives the chronology of the kings of Kashmir and attempted to reduce the antiquity of the History of Nepal and Kashmir by the same period of 1212 years and reconstruct the histories of these Kingdoms also in their own way, dealing arbitrarily and to suit their preconceived prejudices, with all references to time in those avowedly historical compositions by our ancients which should naturally claim the highest, indisputable authority for the Historians of our country, discounting their historical value and elevating to a position of greater antiquity, stray references at second or third hand to events and kings of Indian history in the writings of Greek and Chinese travellers and Historians and men of letters, and even tampering with the texts of our native compositions which fell into their hands. Not satisfied with this, they have approached the records of chinese travellers to India of ancient times and on the pretext of translating them into modern languages, they seem to have tampered with the texts of such records also to alter and adjust the references in them to the events of Indian histony to suit and thus justify their fictitious Indian history. The thief should naturally be suspected in all his activities. It is hard to believe that these orientalists who were clearly guilty of arbitrary handling and mischievous tampeing with the manuscripts of the authoritative texts of our countrymen in their dealings with the Histories of India, Nepal and Kashmir could be fair unbiassed and

objective as befitting a true historian, in their dealings elsewhere with the ancient records of other eastern countries like China and Ceylon, which were closely connected with India, culturally in ancient times. Self-interest and desire for consistancy would dictate consistancy in conduct and therefore equally daring and mischievous distortions, tampering and mis-interpretation. That is the reason why, perhaps, they have laid down that for the reconstruction of the ancient history of India the writings of foreign travellers and Historians inscriptions, coins & Buildings were of greater value and more reliable than the compositions of Indians themselves of ancient times contemporary with the events or at least traditional accounts of those events. In our innocence, ignorance, modesty, inferiority complex and superstitious admiration and veneration for the culture and views of the ruling race, our people, even the scholars and Historians among us, educated in the institutions and according to the system established by the rulers and indoctrinated with such prejudiced views and writings of the western orientalists, have believed during all these decades of foreign domination, with unquestioning faith, all these insulting verdicts on the antiquity of our history and culture, the reliabilities of our historians, the regard for truth in our natural character; the history of India composed by these Indian follwers of the European masters are all based on the same false hypothesis and the consequent wrong and absurd conclusions and chronologies.

We need not attribute the neglect of the three famous Indian Eras, the Yudhistira Era, the Kali Era, the Saptarshi Era (or the Yudhishtira Kala Era), by the European orientalists to ignorance of them on their part. Sir William Jones knew the Kali Era of 3102 B.C. (Vide Jone's works. Vol IV Ch. I. PP. 17—20 written in 1778 A. D. by Jones) Dr. H. H. Wilson at any rate was aware of the existence of the Kashmir Era at the time of 1825 A. D. "To Dr. Horace Heyman Wilson's famous essay on the Hindu History of Kashmir ***published in 1825 in Vol XV of the Asiatic researches Calcutta,*** belongs the merit of having first acquain-

ted European students with the general character of Kalhana's Rajatarangini, a chronicle of the kings of Kashmir from the commencement of the Great Mahabharata War down to the year 4224 of the Loukika Era or Yudhishtira Kala Era corresponding to 1148-49 A. D." "(Quoted by T. S. Narayana Sastry, in his Age of 'Sankara' part I, Pp. 12, 13)

Dr. Buhler has given the entire history of this Kashmir Era and besides he has also established beyond doubt, the anterior Kali Era, and its initial year in 3102 B. C. His findings are reproduced in the first pages of this book. This Kali Era has been in vogue in all the native almanacs in the different provinces of India all these centuries of our hoary past.

M. Troyer, among these orientalists, even then in 1859 A. D. held the view that the contemporaneity of Alexander the Great of Greece and Chandra Gupta Maurya of Magadha was wrong and that the contemporary (Indian prince) of Alexander was Chandra Gupta of the Gupta dynasty of Magadha and not only recorded it in his introduction to Rajatharangini but wrote the same in a personal letter addressed to prof. Max-Muller. But prof. Max–Muller stuck to his own view without meeting the arguments of Troyer, coolly ignoring it. In this connection prof. Max–Muller writes :—

"Although other scholars, and particularly M. Troyer, in his edition of the Raja tarangini, have raised objections, we shall see that the evidence in favour of the identity of Chandragupta and Sandrocyptus is such as to admit of no reasonable doubt."

(Vide pp. 3-8 of Max- Muller's History of Ancient Sanskrit Literature Ed. 1859 & The Allhabad Edition, P—P. 141 — 143.)

Hence it is obvious that the ancient history of India now in vogue has been the reconstruction of European Orientalists who were all determined to maintain certain preconceived views of their own and to sacrifice historical truth to the same if necessry. Even to this day no answer is forthcoming to the objection of M. Troyer to the basic hypothesis

of our current accepted history of ancient India built up assiduously by these interested orientalists. The author of this treatise ventures to appeal to all historians to whom historical truth should be sacred and precious to rectify this mistake and redress the injustice so deliberately perpetrated on the history of India. He challenges the historians who wish to uphold the current version of our ancient Indian History and question our alternative hypothesis and contention to come forward with their arguments and authorities and controvert in the issues for the contoversy are given below:—

1. 36 Years before Kali in 3138 B.C. the Year of the Maha_ Bharata war Yudhishtira the Victor in the war was crowned at Hastinapura, Brihadbala in Ayodhya, Somadhi in Magadha, Gali in Nepal and Gonanda II in Kashmir.

2. From that starting point the Puranas give us lists of the Kings of the different dynasties that ruled over these various kingdoms and the periods of their reigns down to modern times.

3. That the Kali Era began in 3102 B.C. that in Kali 26 or 3076 B.C., the Kashmir Era or Loukika Era or Yudhishtira-Kala- era inaugurated, were well-known to the orientalists, Sir Willam Jones, Wilford, Lassen, Wilson, Max-Muller, Dr. Buhler, Cunningham etc. who were engaged in laying the foundations for the reconstruction of the ancient History of India In modern times.

4. Still these orientalists deliberately indulged in assiduously propagating the wrong view that ***the date of Alexander's invasion of India should be taken as the basis and starting point for the History of India and there is no other alternative basis.***

5. They deliberately ignored the natural course open to them for the purpose of starting with the year of the Mahabharata war before Kali 36 (i. e. 3102+36=3138 B.C.) and using the accounts of the kings and their reigns in the puranas from that time to establish the chronology of Indian History and resorted to their own procedure based on a fictitious basis.

A Challenge

Hence the author of this treatise challenges the historians not only of India but of all the countries on the following issues. Those who dispute them are invited to come forward with their authorities and arguments in support of their views and submit the dispute in writing to the impartial judgement of any tribunal competant to deal with the matter.

Issues for Controversy

1. The Kali Era began in 3102. B. C.

2. The time of the Mahabharata war 36 Years before the kali Era commenced —so in B. C. 3139–3138.

3. The Saptarshi Era or Loukika Era or Kashmirabda-Kali-26 or 3077–3076 B. C.

4. The Chronology of Indian History should begin with the Mahabharata war in 36 before Kali or 3138 B. C., and be based on the times of the Kings of the Dynasties of our ancient kingdoms available in our puranas, epics and historical works.

5. The reigning monarch in India at about the time of Alexander's invasion 326–322 B. C. was Chandra Gupta of the Gupta Dynasty of pataliputra and not ChandraGupta Maurya who was crowned in 1534 B. C. as the king of Magadha.

Many so-called Indian Historians have compiled histories of India. But if they had first acquainted themselves thoroughly with Indian literature and approached the Indian histories prepared by European orientalists with the discrimination and critical alertness born of such knowledge of their own literature, they could have detected the fallacies in the arguments of these orientalists and exposed them and contributed to the reconstruction of the true history of their country but they were brought up intellectually as the children of the European scholars, lost their

own individuality and independent judgement and accepted the wrong hypotheses of their foreign masters as veritable statements of facts, adopted their lines of argument and repeated in other words the same wrong history of their country which they learnt from their foreign masters. These Indian historians generally do not claim any knowledge of their own Puranas, even if a few of them do his acquaintance with it will be confused to an English translation or through an English commentary. If he ever attempts an interpretation of any of our Puranas his interpretation and understanding of it will be based on the interpretations and arguments of the European scholars and never on the traditions of his own country. It is naturally absurd to expect of such Indian historians a true history of their own country. Even when the mischievous distortions and purversions of our historical authorities are brought to their notice, the so-called Indian research scholar in Indian History is reluctant even to consider it dispassionately when he is shown the atrocious arbitrary dealings of the European Orientalists like Buhler, Stein etc., with the chronologies of even the royal dynasties of Kashmir and Nepal and the wrong historical treatises which form the authority for them he instinctively endeavours to justify them or exonerate them. He follows blindly the arguments of his foreign masters when they dismiss such verses of the historical treatises as run counter to their own preconceived theories as spurious. He believes with pathetic mental slavery, the insulting assertions of the foreign scholars that the ancient writers of India had no regard for historic truth or sense of accuracy in dates, that they wantonly exaggerated the duration of the reigns of our kings out of a vain desire to claim antiquity and contemporaneity with the legendary heroes of the Mahabharata War for the founders of the royal dynasties of the different kingdoms in the country. Such one are the overwhelming majority of the Indian historians of India of the present,—intellectual slaves to the west and hence deserving of condemnation at our hands, certain to be condemned by the future generations of our country-men.

The author of this treatise, who has already published his findings in these directions in several volumes in the regional language, Telugu, after a laborious and solitary struggle with difficulties, discouragement and indifference had presented copies of each of them to all the well-known historians in Andhra Desa, inviting their doubts, views and criticisms of the contents to which answers would be offered by him or their conclusions would be accepted by him. But of all of them only one was courteous and fair enough to respond, the late Mahopadhyaya and Kalaprapurna Dr. Chiukuri Narayanarao panthulu M. A., Ph. D., L. T Anantapur who promtly confessed—that the current accepted histories were all based on false foundations, that the acceptance of the same by him among other Indian historians was due to their implicit faith in the findings of the European Orientalists and absolute ignorance of our Puranas, the basic authoritative texts and authorities for ancient Indian History, that the text—books of history taught to our youngsters in schools and colleges were full of distortions and mistakes and that the views of the present author appeared to him perfectly reasonable and justified—in his valuable introduction to the author's treatise in Telugu on 'Indian Eras.' (An English rendering of it will be found seperately.)

But all the others refrained from any kind of reply or response. Nearly four years have passed since. If they had expressed their views agreeing or disagreeing with the author and come out with their arguments and authorities in support of their views, they would have contributed to the cause of the Indan History and laid the future generations of their country-men under obligation to them. But by their silence and indifference they have confused and obstructed the ascertainment of the truth.

For the reconstruction of the ancient history of a country histories of the country written by the natives in earlier times should form the essential basis. Without interpreting them properly and without other aids such as inscriptions, coins etc., of those times our ancient history has been

attempted by the European orientalists and their blind native followers, on the basis of their own prejudices and hypotheses to suit them, ***which have been clothed with the dignified appellation of researches. But such writings cannot claim the respect one to history.*** Such treatises based on conjectures punctuated everywhere with doubts and apologies and approximations and gaps from the histories for us and one prescribed for study by our young. This should be at-once scrapped altogether. The history of our country must be reconstructed afresh on the basis of our hoary literature The Indian Government and the Indian historians should for a time totally forget the history learnt by them in the school-days, conduct genuine dispassionate researches into our ancient literature and Puranas, and only then will it be possible to ascertain the true history of our past. Such an endeavour the author of this treatise has put up over the last 30 years and studied our Puranas and other ancient literature, the criticisms of the same by the European orientalists, the histories prepared by them, and produced a number of books under the general title, "Arya Vijnana"... ...The Aryan cul ture' exposing the fallacies and perversions of which the western historians have been deliberately guilty and the authoritative texts from the ancient literature of the country to rectify the same and offered the series of treatises on Indian historical subject to his countrymen. It is up to the Indian youth and historical scholars to examine them and appreciate them and make use of them. It is up to the truth-loving historians of the west al so to examine them and ascertain the truth in their contentions and advise the historians of India properly—with regard to the procedure to be adopted for reconstructing the true history of their country at least now.

Interpolations and Mis-interpretations

Champakapura was a small State in Kashmir. The king of this State was paying tribute to the monarchs of Kashmir. The king of Champakapura was the prime- minister of

the Sovereign of Kashmir. His son ***Pundit 'Kalhana'*** was the author of "***Rajatarangini***" the History of Kashmir. Kalhana was a great Sanskrit Scholar. His work "***Rajatarangini***" being printed, the whole book is available now, for our perusal. It is printed in Deva Nagari script, in two volumes, consisting of eight Tarangas. The author himself expressed that he wrote a critical systematic history of the kings in1148 A.D., after a scrutiny of twelve ancient histories. inscriptions, the eulogies of the heirarchy of the past generation of the kings by the heralds and officers of the State and that he cleared all his doubts, (శాంతోశేష భ్రమక్లమః) (शांतोशेष भ्रमक्लमः) in the light of his researches.

The beginning of Gonanda III 's rule goes back to 2330 years, of his own time (the time of the author Kalhana), and he was writing the history of the Kashmir Rulers from that time and Kalhana said that the period of his writing the "***Rajatarangini***" was Loukikabda 24 (i.e.-4224) of Saka 1070 or 1148 A. D. Prior to Gonanda III. 52 kings who discarded the Vedic Dharma ruled for 2268 years according to popular tradition. Kalhana affirmed that he wrote the past history after a close study of 11 Chroniclers and the Purana of (Nilamuni) who existed before his time.

M. Troyer fixed the date of Gonanda III, to be 2330 years anterior to that of Kalhana' s Rajatarangini date, that is, (2330—1148)= 1182 B. C.

Dr. Buhler, "Indian Antiquary, Vol V., Edition 1876 in Pages 27 onwards, mentioned as follows:—

"……It (Saptarshi Era) began on Chaitra Sudhi, 1 st of the 26 th Year of Kaliyuga, or March—April, 3076 B. C.," which Comes to.

Saptarshi Era Begins — 3076 B. C.
Kali Era or Years— 26

(i, e, Kali Era begins 3076+26=3102 B. C.). Maha - Bharata war took place 36 Years before the beginning of Kali Era, i. e 3102+36=3138 B. C. This above computation of the

Saptarshi and Kali Era was accepted by Buhler, Stein, Cunningham and other western historians. Further, in his critique on the genealogy of the kings of Nepal, Dr. Buhler asserted that Kali Era commenced from 3102 B. C.

Dr. Stein an adept in adverse criticism, and other historians, distorted the above data and perverted the dates of the Indian (Magadha) rulers. They made Alexander who lived in 327 B. C. a contemporary to Maurya Chandra Gupta of 1534 B. C. By this garble of facts, the history of 1207 years was screened over from the public vision, and the reigning periods of several Indian sovereigns were shortened to suit the misrepresentation. We could come to this conclusion by a comparative study of other Histories. (such as Kashmir and Nepal etc.)

With the aid of the original ***Sanskrit Rajatarangini*** of Kalhana, we repudiate, in the following pages, the distorted and perverted theories of all the biassed and prejudiced historians of India. The statement that the Pandavas lived 653 years after the Kali Era, the Bharata battle was fought then, and that the constellation of the Seven Sages (Saptarshi Mandala) was located in Magha Star at that time is contradicted. The four verses, of R. T. 1—49, 50, 51, 54 are the insertions of an interpolator to discredit Kalhana, and we have shown that their purport is not in accordance with Kalhana's conclusion, as stated in R. T. 1-55, 56 verses. We have expressed their (R. T. 1-55, 56) correct meaning and there-by exposed the misinterpretation foisted upon those poems. The later history, that is, from 1148 A. D., we have taken from a "Short History of Kashmir" written by a Kashmirian by name P. Gwashalal, B. A. This historian, followed faithfully Dr. Stein and walked in his foot-prints as regards fixing the dates of the rulers. As his dates are contradictory to those of Kalhana, we are obliged to reject them. Though we accepted the dates mentioned by Kalhana, since we did not take into account, the months and days, the readers may find slight differences but these are negligible.

We have already related that some historians misrepresented the dates; decreased and increased the ruling periods of some rulers, and made the contemporaries appear to be not living at the same time, with a motive to discredit and disregard the authenticity of the native chroniclers. Now, we have taken pains to correct those errors, rectify the mistakes and to bring the chronology true to historical data, which begins from the date of the Mahabharata War of 3138 B. C. Thus we tried our level best to remove all anachronisms and to hold the mirror up to the facts as they really were, when the events took place.

Rajatarangini proves that many of the portions of Indian history, written by foreign Historians and studied by students in schools now-a-days, are false and fictitious. This book reveals that Vikramaditya, the founder of Vikrama Era, lived in 57 B. C., and that he was a historical personage. It is stated therein, that Kanishka was the 51 st ruler of the Kashmir king and that he reigned from 1294-1234 B. C., and this refutes the writings of the western historians, that Kanishka lived in 78 A D., and that he was the promulgator of Salivahana Era. Further the book mentions that Thoramana was a kshatriya king and that he did not reign at all; he was the brother of Hiranya, the 82nd king of Kashmir, 16 B. C. to 14 A. D., and was, for some time, regent prince or yuvaraja, who was put in prison and died therein. As this information is given by Rajatarangini the statements that Thoramana was a Huna king, father of Mihirakula of 704 B. C., and that he ruled in Central India, we are to conclude, were figments of fancy of the alien historians. Rajatarangini expresses that Mihirakula, who reigned from 704-634 B. C., was a Kshatriya king. He was neither a Huna nor a foreigner but one of the Kashmir monarchs, descended from Gonanda III of the Lunar Race. (Chandravamsi).

History

Gonanda the first lived before the time of the Bharata battle. He was a relation of Jarasandha. These both invaded against Sri Krishna and besieged Mathura. In the fight that ensued, Gonanda was killed by Balarama. Damodara I was the son of Gonanda I. On the eve of the Svayamvara of the daughter of Gandhara king, Damodara I went with a large army to disturb the function and was put to death by Sri Krishna. Then Sri Krishna went to Kashmir, and made the pregnant Yasovati, the wife of Damodara I, the Queen of Kashmir, with the consent of the ministers. Some time after the Queen gave birth to a son and he was Gonanda II. Soon after the child was named, he was crowned King on the same day and regal ceremonies were duly performed.

As Gonanda II was infant-king, Rajatarangini relates, that both the Kauravas and Pandavas did not seek his support for the war. On this account, it is evident that Gonanda I and Damodara I died before 3138 B. C., the date of Bharata War and at that time Gonanda II was a mere child. In the same manner, the Nepal history was begun from about ten centuries, prior to Bharata battle. Similarly the genealogies of the kings of Magadha, Ayodhya and Hastinapur were mentioned from ten or twelve generations anterior to the date of the Bharata fight (3138 B-C). Not only this, the origins of those royal dynasties were traced from the beginning of Creation. Primarily some of these dynasties were commenced from Manu VII or Vaivasvata Manu and the names of the prominent Sovereigns were mentioned. In this way, we possess a rich heritage of real and accurate Indian History from a time long before 3138 B C., the date of the famous Bharata battle. While ancient native chroniclers narrated the names of the Kings in order, with their reigning periods and events, the alien historians had the audacity to distort and pervert the history of Ancient India, so as to suit their own racial prejudices and pre-conceived notions. Let alone the bias of the foreign historians of the ruling race: It is highly deplorable that our

Indian historians exhibit their ignorance and inferiority complex, by accepting the garbled versions of the Western writers as Gospel Truth. The 'Rajatarangini' is an eye-opener and it serves as a mirror, wherein we can see the reflection of real ancient history of our Indian Sovereigns. Further, the book plays the part of a Search-light and exposes, to the seekers of historic truth, the shoals and rocks, of the misrepresentations and false statements of the foreign historians. We trust that our native and modern writers of the History of India, will spare no pains to make further researches and to correct the gross mistakes and wilful misrepresentations done by alien historians by perusing the original Rajatarangini but not the translations.

Kalhana wrote this Rajatarangini in 1070 year of Salivahana Era, which comes to 1070+78 = 1148 A. D. He told that the beginning of the reign of Gonanda III, the 53rd king in the genealogy of the Kashmir monarchs, was 2330 years from his own date and gave a history of those kings and the periods of their rule. If we go back from the period of Gonanda III, he related, that there was a popular tradition of the rule of the line of Gonanda I for 2268 years. The 52 kings from Gonanda I to Gonanda III, being ***discorded Vedic rites,*** he said, that the past. historians did not chronicle the details of their rule. Of the later historians, Nilamuni wrote the history of the first four kings, Padma-Mihira wrote the history of 8 monarchs from 40 to 47 rulers, the scholar Sri-Chchavillakara wrote the history of 5 Sovereigns from 48 to 52 and that he wrote Rajatarangini based upon the records of the previous writers, As the ancient historians did not write about the rest, he mentioned that he could not write about the missing 35 monarchs, In this book, We could narrate the history of the dynasty of Gonanda kings, computing the period of their reigns, to and fro, about a period of 2268 years, upon the basis of Gonanda II, who lived in 3138 B. C., the date of the Bharata battle. The history from Gonanda III, being stated in Rajatarangini, we could narrate them herein,

adjusting the year of the Laukikabda to the Christian Era. On the whole, this book contains the history of the Kashmir kings from 3450 B.C., to 1951 A. D. But, the first five kings ruled for 212 years; we could not know the history of the kings from 5 to 39 of the list and that of the rulers from 1155 to 1295 A. D. But we regained the names of the 35 lost kings from 'Mulla Ahmed's history of Kashmir written in the Persian language.

Vijayawada }
1—1—52 }

Author.

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"ఆర్యావర్తః పుణ్యభూమిః"

"आर्यावर्तः पुण्यभूमिः"

CHRONOLOGY OF KASHMIR HISTORY RECONSTRUCTED

(RAJATARANGINI)

'Kalhana.' the author speaks about the sources and the purpose of his writing ***Rajatarangini*** as follows:-

1. పూర్వై ర్బద్ధం కథావస్తు మయి భూయో నిబద్ధ్నతి ।
ప్రయోజన మనాకర్ణ్య వైముఖ్యం నోచితం సతాం॥(R.T.1-8)

"पूर्वै र्बद्धं कथावस्तु मयि भूयो निबद्ध्नति ।
प्रयोजन मनाकर्ण्य वैमुख्यं नोचितं सतां ॥"

2. దృష్టం దృష్టం నృపోదంతం బద్ధ్వా ప్రమయ మీయుషాం ।
అర్వాక్కాలభవై ర్వార్తా యత్ప్రబంధేషు పూర్యతే॥(R.T.1.9)

"दृष्टं दृष्टं नृपोदंतं बद्ध्वा प्रमय मीयुषां ।
अर्वा कालभवै र्वार्ता य त्प्रबंधेषु पूर्यते ॥"

3. దాక్ష్యం కియ దిదం తస్మా దస్మి న్భూతార్థవర్ణనే।
సర్వప్రకారం స్ఖలి తే యోజనాయ మమోద్యమ: ॥ (R.T.1.10)

"दाक्ष्यं किय दिदं तस्मा दस्मि न्भूतार्थवर्णने ।
सर्वप्रकारं स्खलिते योजनाय म मोद्यमः ॥"

When I say that I am writing the history written by my ancients, the readers should not disregard my work, without comprehending my motive exprssed herein' (1 - 8)

The Pandits living in those times, wrote the lives of their contemporary monarchs, on the basis of first-hand

knowledge, having practically seen and personally known, they wrote them in seperate Volumes and made their exit from this world. But later chroniclers compiled them and in doing so added some information which they gathered from hearsy and informal talks. (R . T 1 - 9)

In doing so there is neither dexterity nor intellect. Therefore, in writing this ancient history, ***my main purpose is to remedy such errors and correct those contradictions,*** with the help of old records, gift-deeds and inscriptions that are at my disposal. (1-10)

In the light of the above slokas and their substance the following facts are evident. ***The lives of the ancient kings were composed by the pandits and scholars who were alive at the time of the respective monarchs. So those events and incidents recorded were actually seen by them and known to them, as they were eye-witnesses and contemporaries of those Sovereigns.*** But the later writers, it seems, desired to have a continuous history of the ruling kings. So While compiling the individual lives into a condensed composite Volume, the later writers made their own contribution that is they intermingled the popular incidents with the real facts of history. This zeal of the later scholars resulted in certain errors and contradictions. So the purpose of 'Kalhana' was, with the aid of old histories and inscriptions, to purge the later compilation of its mistakes and to expunge the fictitious incidents. But this important and valuable information left untouched by the Western critics.

So we must realise that the motive of Kalhana was to present to his readers a correct chronological history of the kings of Kashmir; but not to reject one king and replace another; not to change the places and periods of this or that monarch, as the Western historians now did in modern editions of the same history.

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The author says that he rewrites the history written by his predecessors. So the events mentioned in ***Rajatarangini*** have an authenticity, based upon the records of the ancients who were allve at the time of the respective monarchs and they are not the outcome of the idle fancy of 'Kalhana.' As such in this book are not visible, the safe shelter of the modern writers of history, namely, the stock phrases like,- 'It is possible, it is probable, it may be taken as granted, or we may guess, conjecture or surmise' and so on. He did not transgress the limits of information, found in the writings of his predeccssors, nor did he reject those incidents, on the score of myth or fiction. In case there were any doubts he took great pains to verify and clear them with the information from other sources, like the records of the eleven ancient chroniclers, and one of Nilamuni and the grants and inscriptions of the old kings. In this way, Kalhana sifted the evidence available at his disposal, with great care, caution and patience and arrived at correct accurate historical meterial for his ***Rajatarangini.***

Prof· P· Gwasha Lal B. A., writes:-

'Kalhana Pundit, Jonaraja Pundit, Srinara, Prajyabhatta, Haider Malik, Mohamud Azim, Narayana Kaul, Birbal Kachooroo, Divan Kirparam, (the histories of Kashmir of those historians are said to be standard works). Of these Kalhana's ***Rajatarangini*** is almost a revelation. Among the master-pieces of the world, his history (Kalhana's) is also one.'

'Such a book as Rajatarangini is unique in the literature of the world,' (P. 8. of 'A Short History of Kashmir By P Gwashalal B. A.)

Mr. V.A. Smith has the following to say on Kalhana's work

"The Sanskrit book which comes nearest to the European notion of a regular history is the ***Rajatarangini*** of Kalhana a metrical chronical of Kashmir, written in the twefth century by the son of a minister of the Raja.'

(page 54 Oxford Student's His. of India, Ed. 1915 By V. A. Smith.

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Further he (Kalhana) mentions, Suvrata abridged and condenced the detailed ancient histories for easy reference and wrote a history, namely "Raja Katha". The language being concise and difficult, this book was not within the comprehension of the readers. Another scholar, Kshemendra wrote a history, "Nripavali" ; though this is free from language faults, it does not give us correct old histories and as such it can not be accepted as accurate history. Moreover Kalhana Expresses as follows:-

4. "దృగ్గోచరం పూర్వసూరి గ్రంథరాజ కథాశ్రయాః ॥
మమ త్వేకాదశగతా మతం నీలమునే రపి" ॥ (R. T. 1. 14)

"दृग्गोचरं पूर्वसूरिग्रंथराजकथाश्रयाः ।
मम त्वेकादशगता मतं नीलमुने रपि" ॥

5. దృష్టైశ్చ పూర్వభూభర్తృ ప్రతిష్ఠావస్తు శాసనైః ।
ప్రశస్తి పట్టైః శాస్త్రైశ్చ శాంతోఽశేష భ్రమక్లమః" (R.T.1.15)

"दृष्टैश्च पूर्वभूभर्तृप्रतिष्ठा वस्तुशासनैः ।
प्रशस्तिपट्टैः शास्त्रैश्च शांतोऽशेषभ्रमक्लमः ॥

My doubts and suspicions were set at rest, when I perused the records of Eleven chroniclers and the Purana (or history) of Nilamuni; the edicts and inscriptions of the ancient monarchs together with their recorded praises and eulogies and other Sastras (Sciences) helped a great deal in clearing all my doubts. Then he proceeds:-

6. "ద్వాపంచాశతమామ్నాయ భ్రంశాద్యాన్నాస్మరన్ నృపాన్ ।
తేభ్యో నీలమతాద్దృష్టం గోనందాది చతుష్టయమ్" ॥ (1-16)

"द्वापंचाशत मामायभ्रंशा द्या नास्मरन् नृपान् ।
तेभ्यो नीलमता दृष्टं गोनंदादिचतुष्टयम्" ॥

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7. ' బద్ధ్వా ద్వాదశభి ర్గ్రంథసహస్రైః పార్థివావలిః ।
ప్రాజ్ఞమహావ్రతినా యేన హేలరాజద్విజన్మనా ॥ (I-17)

" बद्ध्वा द्वादशभि र्ग्रंथसहस्रैः पार्थिवावलिः ।
प्राज्ञमहाव्रतिना येन हेलराजद्विजन्मना ॥"

8. తన్మతం పద్మమిహిరో దృష్ట్వాఽశోకాదిపూర్వగాన్ ।
అష్టౌ లవాదీన్నృపతీన్ స్వస్మిన్ గ్రంథే న్యదర్శయత్ "॥ (I.18)

" तन्मतं पद्ममिहिरो दृष्ट्वा ऽशोकादिपूर्वगान् ।
अष्टौ लवादीन्नृपतीन् स्वस्मिन् ग्रन्थे न्यदर्शयत् ॥"

9. " యేఽప్యశోకాదయః పంచ శ్రీచ్ఛవిల్లాకరోఽబ్రవీత్ !
తాఁ ద్వాపంచాశతో మధ్యా చ్ఛ్లోకస్తస్య తథాహ్యయం॥
(R.T.I.19.)

" येऽप्यशोकादयः पंच श्रीच्छविल्लाकरोऽब्रवीत् ।
तान् द्वापंचाशतो मध्याच्छ्लोकस्तस्य तथाह्ययं ॥ "

No mention of fifty-two kings was made, as they led a life contrary to the Holy Hindu Scriptures. Of these Nilamuni wrote about four monarchs, Gonanda etc. A great sacred Brahmin Scholar by name 'Helaraja' wrote a history by name "Parthivavali" or 'kings' Assembly, consisting of twelve thousand slokas or verses. Then, 'Padma Mihira,' on the lines of Helaraja, wrote the lives of eight rulers, Lava and others, the predecessors of Asoka. The history of Asoka and others, five sovereigns were written by a chronicler Sri-Chchavillakara. Of the history of 52 monarchs, commencing from Gonanda, the contemporaries of Kuru Pandavas in the beginning of Kali Era the history of 17 kings were added but the history of 35 monarchs were lost in oblivion, as they discarded Vedic-Rites.

Kalhana says that the books wherein ancient events are narrated give pleasure to good people. So he asserts that the duty of an impartial historian is to record, without bias

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the lives of the kings, though they enhance or belittle, the prestige or reputation of the Mother-land.

He praises Kashmir as follows:-

Of the three worlds, the best is the land of the mortals. In our living world, the North, the abode of Kubera or the Lord of Wealth, is praise-worthy. In the Northern region Kailasa is famous. Therein Kashmir is par excellence.

In the context of the discussion of the reigning periods of the Kashmir kings, we come across four Verses 49, 50, 51 and 54, in the first Taranga. As these verses run counter to all Puranas, the history of Bharat, popular tradition annual almanacs and astronomical calculations, we cannot attribute their author-ship to Kalhana, None of the ancient scholars gave expression to such contradictory statements, revolting to Aryan tradition. Nay—, even the modern historians, as long as they were not anglicised and proselytized by Occidentalists, did not commit the sin of misrepresentation or making irreconcilable utterances. In such a case how can we venture to father these Verses, bristling with contradictions, to Kalhana, a historian born and bred up in Vedic tradition, and a chronicler, endowed with gifts of scholarship, impartial judgement and supreme reverence to truth. So it is evident that Kalhana had nothing to do with these four verses, is our strong conviction and conclusion. Several scholars account for their existence in many ways. Some think that they were surreptitious insertions of those to whom the greatness and glory of Ancient Aryan culture and civilisation was an eye-sore and heart-burn; or they were interpolations of ignoramuses who mistook Saka Era for Salivahana Era. Those, to whom the above possibilities did not strike, are of opinion that Kalhana wrote these verses and criticise him for this blunder. The biased and the prejudiced, take advantage of these verses and propagate them as the real view of Kalhana. Below we give those slokas with their substance:-

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10. "భారతం ద్వాపరాంతే భూ ద్వార్తయేతి విమోహితాః ।
కేచి దేషాం మృషా తేషాం కాలసంఖ్యాం ప్రచక్రిరే ॥
(R.T. 1.49)

"भारतं द्वापरांते भू द्वार्तयेति विमोहिताः।
केचिदेषां मृषा तेषां कालसंख्यां प्रचक्रिरे ॥"

11. "లబ్ధాధి పత్యసంఖ్యానాం వర్షాణ సంఖ్యాయ భూభుజామ్ ॥
భుక్తా త్కాలాత్ కలేః శేషో నా స్త్యేనం తద్వివర్జితాత్ ॥ (1.50)

"लब्धाधिपत्यसंख्यानां वर्षान् संख्याय भूभुजां।
भुक्तात्कालात्कलेः शेषो नास्त्येवं तद्विवर्जितात् ॥"

12. 'శతేషు షట్సు సార్ధేషు త్ర్యధికేషుచ భూతలే ।
కలే ర్గతేషు వర్షాణా మభూవ న్కురుపాండవాః ॥" (1.51)

"शतेषु षट्सु सार्धेषु त्र्यधिकेषु च भूतले।
कलेर्गतेषु वर्षाणामभूवन् कुरुपांडवाः ॥"

13 'వర్షాణాం ద్వాదశ శతీ షష్టిః షడ్భిశ్చ సంయుతా ।
భూభుజాం కాలసంఖ్యాయాం తద్ద్వావంచాశతో మతా'॥(1.54)

"वर्षाणां द्वादश शती षष्टिः षड्भिश्च संयुता।
भूभुजां कालसंख्यायां तद्वापंचाशतो मता ॥"

The ignorant say that Bharata battle took place at the end of Dvaparayuga; but some speak that this is false. So I fix the date (1-49). If the periods of the reigns of the several kings of Kashmir are summed up and the total is deducted from the Kali Era calculation, we arrive at the age of Bharata Kings, without remainder. (1-50). Kuru Pandavas ruled after 653 years lapsed in kali Era. (1-51) "We are to consider that those 52 kings reigned for 1266 years." (1-54)

There was no Indian who did not believe in the fact that Bharata battle was fought at the end of Dvapara

until our country came into contact with the westerner These western perverted notions did not take root till the time of Kalhana, that is, 4249 Kali Era or 1148 A.D. All over the country, the Puranas and the Mahabharata were read and held in high esteem by the people. Kalhana was a great Sanskrit scholar, who had an unshaken belief in the Puranas and he closely followed the ancient Aryan traditions. The readers of ***Rajatarangini*** can know Kalhana's faith and belief in our ancient learning and religion. How could such an orthodox scholar speak in a manner quite contradictory to Puranic litrature, that Bharata fight happened after 653 years in kali Era and that Kuru Pandavas lived at that time. As such we can not give credence to this statement. So the above cited four Verses should be either insertions or later interpolations, by some one, who intended only to dim the prestige and renown of the great fight, by transposing the dates and bringing the event nearer to our Iron age. It serves no other purpose.

The Vishnu Purana mentions as follows:-

14. "యస్మిన్ కృష్ణో దివం యాతస్తస్మిన్నేవ తదాహని ।
ప్రతిపన్నం కలియుగం తస్య సంఖ్యా నిబోధ మే॥

"यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि ।
प्रतिपन्नं कलियुगं तस्य संख्या निबोध मे॥"

In other words, the day on which Lord Sri Krishna went to Heaven, that day began Kali Era. In the face of the concordant evidence of all the Puranas and Bharatam, how could a sane critic and seasoned historian, of Kalhana's calibre, who was wedded to the principles of investigation, impartiality and independence, venture to chronicle that the incarnation of Sri Krishna occurred after a lapse of 653 years in Kali Era. When all the sacred books unanimously proclaim that Kali Era commenced on the day of Sri Krishna's demise, why should a truth-loving Sanskrit scholar Kalhana depart from the path of truth trodden by the ancients?

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But, we must congratulate the writer of these misrepresentations, for having accepted that Kali Era began in 3102 B.C., on 20th February at 2'-27''-30 P.M. 3102 B.C., took place the ***entrance*** (starting point) of Kali Era. If we add our present English calender years 1952 A.D. to 3101. B.C., the elapsed period, we get a total of Kali Era 5053 as it is calculated in our Indian almanacs. This computation of Kali Era is observed in our present day Indian Calenders. Kalhana also accepted this calculation. Further, the following Verses in Rajatarangini 1-55, and 56, evidently express the opinion of Kalhana. In these two slokas, Kalhana mentioned about the beginning of traditional nomenclature of time calculation in Kashmir, as "Saptarshi Era or Yudhishtira Kala Era" or Loukikabda.

15. *"ఋక్షాత్ ఋక్షం శతేనాబ్దే ర్యాత్సు చిత్రశిఖండిషు ।
తచ్చారే సంహితాకారై రేవం దత్తోఽ (త్రనిర్ణయః"(R.T.1.55)

" ऋक्षात् ऋक्षं शतेनाब्दै र्यात्सु चित्रशिखण्डिषु ।
तच्चारे संहिताकारैरेवं दत्तोऽत्र निर्णयः ॥ "

. . ఆసన్ మఘాసు మునయః శాసతి పృథ్వీం యుధిష్ఠిరే నృపతౌ।
షడ్ద్విక పంచద్వియుత శ్శక కాలః తస్య రాజ్ఞశ్చ" (R.T.1.56)

" आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपंचद्वियुतः शककालस्तस्य राज्ञश्च ॥"

One hundred years is the period of passage of the Saptarshi Mandala from one star to another. ***Its movement was decided by the Samhitakaras as follows, and I take it as my authority here.*** (1.55). When the circle of the

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* 15 శ్లోకద్వితీయపాదవాక్యక్రమః:-
"సంహితాకారైః ఏవం తచ్చారే దత్తః ఏవ అత్ర నిర్ణయః
("అసతి బాధకే సర్వం వాక్యం సావధారణమ్")

15 श्लोकद्वितीयपादवाक्यक्रमः :—
संहिताकारैः एवं तच्चारे दत्तः एव अत्र निर्णयः
(असति बाधके सर्वं वाक्यं सावधारणं)

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Seven sages resided in the century of Magha aster. Yudhistira or Dharma Raja, the eldest of the Pandavas was the ruling sovereign. If we add 2526 years to the 'Saka-Kala prevalent, we get the commencement of that monarch's (Swargarohana) time that is, of "Yndhishtira Kala Era or Saptarshi Era or Loukikabda. (1-56) It means that an Era came into being, after a lapse of 2526 years in Yudhishtira Kala Era. Yudhishtira Kala Era 3076 B.C.—minus 2526=550 B.C. and in this year an Era came into existence. In the sloka 56, is the expression "Yutah Sakakalah" and the question arises to what Saka-Kala or Era the reference is made. If it is interpreted as Salivahana Era, the calculation comes to 2526+1873 = 4399 years, when according to Kalhana, Yudhishtira might have lived. On the strength of the above interpolations, some made calculations and considered that Kalhana committed a mistake. While others, who had a bent to reduce time-limit, had lost themselves in a maze of arguments and counter-arguments. Another class of chroniclers who esteem these insertions to be gospel truth, arrived at the conclusion that Kuru Pandavas lived in Kali Era after a lapse of 653 years and that the Bharata battle was fought lateron.

But Kalhana related that he accepted the statements of the Samhitakaras as fundamental evidence to reach his findings. (Vide R.T. 1—55). Who are the Samhitakaras is the moot case? Originally this verse is from "Garga Samhita." Varaha Mihira cited this in his Brihat Samhita. I have proved that Varaha Mihira was one of the Nine gems in the court of Vikramarka who lived in 57 B. C, (Vide Kali Saka Vijnanam Part 1, By this author) This ancient Garga was four or five centuries anterior, in time. Even Western scholars agreed that either Vikarma Era or Salivahana Era was not prevalent at the time of Garga. So the Saka Era related in the sloka is neither Vikrama nor Salivahana Era and this fact is approved by all the historians. That is the age of the Persian Emperor, Cyrus, which began in 550 B.C. That Era being

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current in Punjab, N.W. Bharat, Kashmir and North India in Vrudda Garga's time found access into the Samhitas. This age was in Vouge under the four appellations of "Saka—Kala, Sakanripa - Kala, Sakendra Kala or Sakabhupa Kala." The above sloka 1—56 mentioned in Rajatarangini and cited in Brihat Samhita of Varaha Mihira, was explained by Bhattotpala, in the commentary of Brihat Samhita, named Chintamani.

వ్యా॥ "మునయో మరీచ్యాదయః సప్తర్షయో, యుధిష్ఠిరే పాండు తనయే, నృపతౌ రాజని, పృథ్వీం మహీం, శాసతి పరిపాలయతి, మఘాసు మఘానక్షత్రే ప్యాసన్నధ్యష్ఠిషన్."

"मुनयो मरीच्यादयः सप्तर्षयो युधिष्ठिरे पाण्डुतनये नृपतौ राजनि पृथ्वीं महीं शासति परिपालयति मघासु मघानक्षत्रेष्वासन्नध्यतिष्ठन्।

(18) "తథాచవృద్ధగర్గః":-

तथा च वृद्धगर्गः :—

19."కలిద్వాపరసంధౌతుస్థితాస్తే, పితృదైవతమ్;। మునయో ధర్మనిరతాః, ప్రజానాం పాలనేరతాః" తస్యచ యుధిష్ఠిరస్యచ రాజ్ఞః షడ్భిశ్చ పంచ ద్వియుతైః శకకాలో గతః సహస్రస్యైవ పంచభిః శతైః షడ్వింశత్యధికైః(2526) శకనృపకాలోయుక్తః కార్యః; ఏవం కృతే యద్భవతి, తానద్వర్షబృందం సర్తమానకాలం యావద్గతం; తస్యచ శతేన భాగమాహృత్య యదవాప్యతే, తాని నక్షత్రాణి మఘాదీని భుక్తాని. యచ్ఛేషం తాని వర్షాణి భుజ్యమానే నక్షత్రే తేషాం ప్రతిష్ఠానాం గతాని తానిచ శతాద్విశోధ్య యదవశిష్యతే తావంత్యేన వర్షాణి తస్మిన్నక్షత్రేస్థితానీతి లబ్ధనక్షత్రాణామపి సప్తవింశత్యా భాగమపాహృత్య అవశేషాంకసమం మఘాదినక్షత్రం భుక్తమితి వాచ్యం"॥

"कलिद्वापरसंधौतु स्थितास्ते पितृदैवतम् मुनयो धर्मनिरताः प्रजानां पालने रताः" तस्यच युधिष्ठिरस्यच राज्ञः षड्द्विकपंचद्वियुतः शककालो गतः सहस्र-

द्वयेन पंचभिः षड्विंशत्यधिकैः (२५२६) शकनृपकालो युक्तः कार्यः। एवं कृते यद्भवति तावद्भूर्षब्दं वर्तमानकालं यावद्गतं तस्यच शतेन भाग माहृत्य यदवाप्यते तानि नक्षत्राणि मघादीनि भुक्तानि यच्छेषं तानि वर्षाणि भुज्यमाने नक्षत्रे तेषां प्रतिष्ठानां गतानि तानिच शताद्विशोध्य यदवशिष्यते तावंत्यैव वर्षाणि तस्मिन्नक्षत्रे स्थितानीति लब्धनक्षत्राणामपि सप्तविंशत्या भागमपाहृत्य अवशेषांकसमं मघादिनक्षत्रंभुक्तमिति वाच्यं।"

The commentary means:— "When Yudhishtira was the ruling monarch, the Seven Sages (Saptarshis) resided in Magha star." In the same way, the Senior Garga mentioned that ***"the Seven Sages were in the Magha star at the transition age ofDvapara into Kali.*** In Yudhishtira-kala Era or Loukikabda elapsed 2526 years. To this figure that is 2526 years should be added the age of the Saka Nrupa Kala which was in use at that time; (Sakanripakaloyuktah karyah). When calculated in this manner, the total amount of years, will be the period that elapsed from the commencement of Yudhishtira Kala Era or Laukikabda 3076 B.C. The quotient got when the dividend of the years is divided by the divisor 100, should be the number and we must take that so many Stars from Magha elapsed, in the cycle of the Seven Sages. Divided in the above manner, the remainder should be deemed as the number of the expired years in the then existing star. As Magha is the star into which the entrance of the Cycle of the Seven Sages took place, the calculation should be from the Magha Star. and the number of the stars will denote the lapse of so many centuries." Here Bhattotpala cited the sentence 'కలిద్వాపరసంధౌతు స్థితాస్తే పితృదైవతమ్' 'कलिद्वापरसंधौतु स्थितास्ते पितृदैवतम्' of senior Garga as authority in his commentary.

In the above quoted Sloka 1—55 of ***Rajatarangini*** Kalhana stated as ***"Tatchchare samhitakarairevam dattotra nirnayah"*** which means that he accepted as authority,

the calculations of Senior Garga and Varaha - Mihira, concerning the movements of the Seven Sages." Among the Samhitakaras, the opinion of Senior Garga was mentioned in the commentary as ***"Kali Dvapara Sandhautu stitaste Pitrudaivatam"*** which clearly expresses, that the ancestral celestial group of Seven Sages-sphere was in the ***Magha Star at the time of the transition period of Kali and Dvapara, that is at 3102 B.C., on 20th February 2'-27"-30." P.M.*** Kalhana, in sloka 1-55 of ***Rajatarangini,*** asserted that he had taken as standard the statements of the Samhitakaras and how could he write the self-contradictory Verses 1-49, 50, 51 and 54, which mention that the seven sages Cycle was in Magha at the time of 653 years in Kali. So it is evident that these four verses were forged insertions of some one and deserve to be deleted from ***Rajatarangini.*** Moreover, the first sloka, in the list of the Rulers, related in the end of VIII. Taranga of Second Volume of ***Rajatarangini*** makes a misrepresentation and ought to be expunged.

We have already stated that the "Saka Era" in 1-56 verse, "Asan Maghasu Munayah", was the Age of Cyrus, the Saka king, who lived at 550 B.C. (Vide "Indian Eras" by this author) Let us consider about "Yudhishtira Era;" in the same sloka it is said, "Shatdvika pancha dvi" and "yutah Saka Kalah". It means that 2526 years should be added to the current Era or the age of Cyrus which was then prevalent in Kashmir, Punjab etc. We have to explain what the expression, "Tasya Rajyasya" (or Rajnascha) interprets. The last line of the sloka seems to be incomplete, and it will make complete sense if the missing word is supplied. At the end of the second half of the sloka, the word understood, namely, "Kalah" is added, the reading will be "Shat dvika pancha dvi, yutah Saka kalah, tasya Rajnascha ***Kalah***". Then the verse makes full sense; and it will mean 'the Svargarohana time of that king' or the 'Yudhishtira Kala' or 'Laukikabda'. The full interpretation

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of the verse will be as follows:- ***The Cycle of Seven Sages, at the transition period of Kali Dvapara, was in Magha Star, and Yudhishtira was ruling at that time.*** If 2526 years are added to the years current in the then Saka Era (Cyrus), we get "Yudhishtira Kala Era, or Laukikabda or Saptarshi Saka." (3076 B.C.,) The Puranas speak about the Era of Yudhishtira Kala in the following manner:-

20 "యదా యుధిష్ఠిరో రాజా శక్రప్రస్థే ప్రతిష్ఠితః ।
తదా సప్తర్షయః ప్రాపుర్మఘాః పితృహితే రతాః" ॥ 1

"यदा युधिष्ठिरो राजा शक्रप्रस्थे प्रतिष्ठितः ।
तदा सप्तर्षयः प्रापुर्मघाः पितृहिते रताः ॥"

21. "పంచసప్తతివర్షాణి ప్రాక్కలేః సప్తతే ద్విజాః ।
మఘాస్వాసన్ మహారాజే శాసత్యుర్వీం యుధిష్ఠిరే" ॥ 2

"पंचसप्ततिवर्षाणि प्राक्कलेः सप्त ते द्विजाः ।
मघास्वासन्महाराजे शासत्युर्वीं युधिष्ठिरे ॥"

22. "పంచవింశతివర్షేషు, గతేష్వథ కలౌ యుగే।
సమాశ్రయిష్యన్త్యాశ్లేషాం మునయ స్తే శతం సమాః॥" 3

पंचविंशतिवर्षेषु गतेष्वथ कलौ युगे ।
समाश्रयिष्यन्त्याश्लेषां मुनयस्ते शतं समाः ॥

23. "తదైవ ధర్మపుత్రోఽపి మహాప్రస్థాన మాస్థితః।
భువం పరిభ్రమ న్నంతే స్వర్గ మారోక్ష్యతి ధ్రువం॥" 4

तदैव धर्मपुत्रोऽपि महाप्रस्थान मास्थितः ।
भुवं परिभ्रमन्नन्ते स्वर्गमारोक्ष्यति ध्रुवं॥

24. "తదైవ లౌకికాబ్దోఽపి సప్తవింశశతాత్మకః।
ధర్మపుత్రజ్ఞాపకార్థం లోకేతావ త్ప్రవర్తితః॥" 5

तदैव लौकिकाब्दोऽपि सप्तविंशशतात्मकः ।
धर्मपुत्र ज्ञापकार्थं लोके तावत्प्रवर्तितः ॥

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The above slokas from "the history of Kali Yuga Raja Vrittanta" mean:-

"When Yudhishtira reigned in Sakraprastha as the anointed Sovereign, the Seven Sages resided and moved in the Magha star which is presided by the Pitris". (1)

"The Seven Sages entered the Magha Star, 75 years before the commencement of the Kali Age. When the Seven Sages were in Magha, Yudhishtira ruled" The seven Sages entered the Magha Star in 3102+75 = 3177 B.C. (2)

"After the lapse of 25 years in the Kali Era, the Seven Rishis will enter Aslesha Star and stay there for one hundred years." (3)

In the opinion of the author, the Seven Sages have Retrograde motion; so they are said to go from Magha to Aslesha. Whatever the movement may be, there will be no objection to accept a century to be the duration for a star.

"When the Seven Sages leave Magha star and reach the Aslesha Star, Yudhishtira will complete going round the Earth and will ascend to Heaven; this is true." (4) (DharmaRaja's ascension to Heaven was 26th year Kali or 3076 B C.)

"Then, in memory of Dharmaraja or Yudhishtira, Loukikabda, or a Secular age of twenty Seven centuries, will come into existence and since then it will be prevalent." (5)

From this, it is evident that 26 Kali Age or 3076 B.C., is the beginning of the 'Secular Era.,' (Loukikabda) and this was called 'Saptarshi Age' or 'Yudhishtira Kala', due to these reasons:-

1. As the people calculated, it is named 'Secular Era' or ***Loukikabda.***

2. As it began from the time of the exit of the Cycle of the Seven Sages from Magha and their entrance into the Star Aslesha, it is termed '***Saptarshi Age.***'

3. As it is instituted in memory of Yudhishtira, after his demise or ascent to Heaven, it is called '***Yudhishtira Kala.***' Thus, it was in vouge by these three names.

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As this Era was current in Kashmir, it got the name of "***Kashmirabda***." The time occupied for passage from one Star to another is one hundred years. When thus one hundred years are complete, calculation in the next Star begins from one and goes on to hundred; then the count begins again with one. The centuries will be omitted and calculation is made from one to hundred. 'Kashmir Era' is calculated in accordance with the movement of Sapta Rishis. The above commentary of Senior Garga explains that this sloka was intended to let us know the count of the omitted centuries. The verse cited in 'Kalhana's' ***Rajatarangini*** (1-56). "Asan Maghasu Munayah" refers to the secular Era or Loukikabda (or Kashmirabda). The commencement of Cyrus Era or '***Saka Kala or Saka Nripa Kala or Saka Bhupakala or Sakendra Kala is 550 B.C.*** (It is fully explained in the book "Indian Eras" by this Author) The present current 1952 A.D, will be 550+1952=2502 years in Cyrus Era. If to this, 2526 years are added, we get 'Yudhishtira Kala' or Secular Era (Loukikabda or Saptarshi Era) Then we get 2502+2526=5028 years. The elapsed period in Kali Age till now is 5053 and if, 5028 years are deducted, we get the remainder of 25 years in the Kali Age. After a lapse of 25 years in Kali Age, Loukikabda begins. According to the Christian Era, Kali Era 1 comes to 3101−25=3076B.C., then, from Chaitra Suddha Padyami, begins the Secular Era (Loukikabda) or Saptarshi Era or Yudhishtira Kala Era.

In the light of the above discussion, the 3rd sloka, in 13th chapter of 'Varahamihira's ***Brihat Samhita,*** beginning with, "Asan Maghasu Munayah", was written only to express the commencement of the Secular Era or Loukikabda. The expression in that sloka, "Yutah Sakakalah" to which 2526 years are to be added means the Cyrus Era which started in 550 B.C., and no other else. At that time the Era of Cyrus was current in Kashmir. Calculated in this manner only, we can get Yudhishtira Kala Era and it can-not be got in any other way. If Cyrus Era is excluded, it will not fit in with another Era. So it means that Cyrus Era came into existence

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after an expiry of 2526 years in the Yudhishtira Kala Era. If from Yudhishtira Kala Era, 3076 B.C., is deducted the expired period 2526, we arrive at (3076-2526) = 550 B.C., the commencement of the Cyrus Era. 'Kalhana' mentioned this verse only to express the beginning of the Secular Era or Loukikabda current in Kashmir and also to know the hundreds that were elapsed in Loukikabda as it is usual to the Kashmirians to leave the hundreds and count the years of Loukikabda from one to hundred, and in the next turn again they begin with one leaving the hundred, but not to state that the Bharata battle was fought in 653rd year during the Kali Age. Some chroniclers, with a biassed outlook, to make this support their pet theory, composed and inserted the above four slokas and there-by perverted the intention of the author of ***Rajatarangini.*** Else how Kalhana, who in 1-55 sloka avowed that he accepted the decision of the Samhitakaras, could write in a contrary manner? In case Kalhana entertained a contradictory view, he would not have quoted the Samhitakaras as standard or might have cited them only to criticise and condemn. Here he did not refute the Samhitakaras.

On the other hand, in ***Rajatarangini,*** Verse 1 – 52 'Kalhana' spoke about the date of his writing of the book.

25. "లౌకికేఽబ్దే చతుర్వింశే శకకాలస్య సాంప్రతం।
సప్తత్యా ష్యధికం యాతం సహస్రం పరివత్సరాణాం॥

"लौकिकेऽब्दे चतुर्विंशे शककालस्य सांप्रतं।
सप्तत्या ष्यधिकं यातं सहस्रं परिवत्सराः॥"

In the Secular Era or Loukikabda, 24 years (4224 years will be equal to 1070, Salivahana Era, that is, 1148 A.D. If we deduct 1148 years from 4224 of Loukikabda we get 3076 B.C. the starting point of Loukikabda or the Saptarshi Era or Yudhishtira Kala i.e the Swargarohana time of Yudhishtira.) Telling that he began to write ***Rajatarangini*** in that year, he related when the time of Gonanda III began before his time.

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(26)"ప్రాయ స్తృతీయగోనందా దారభ్య శరదా తదా।
ద్వేసహస్రే గతే త్రింశదధికం చ శతత్రయం"॥

"प्राय स्तृतीयगोनंदा दारभ्य शरदा तदा।
द्वे सहस्रे गते त्रिंशदधिकं च शतत्रयं"॥

This means that 2330 years elapsed from the beginning of Gonanda III 's rule to his time. 'Kalhana' did not say this in an indifferent off - hand manner or basing his opinion upon popular gossip. In the beginning of ***Rajatarangini,*** 'Kalhana' affirmed that he had made a careful, critical exhaustive study of the writings of eleven ancient scholars, the histories written by Nilamuni, Suvrata, Kshemendra, Sri Chchavillakara and others; he, further, perused the inscriptions and plates, the eulogies and gift-deeds of the several Sovereigns. With the above historical data at his command, 'Kalhana' carefully sifted the evidence, cleared all his doubts and suspicions and wrote ***Rajatarangini,*** as real history. with great regard and esteem to truth and Veracity of facts and events. As such it is evident that the chronology given above was neither his guess nor surmise. The above mentioned interpolations also do not stand in the way of accepting 2330 years between 'Kalhana' and 'Gonanda III.'

In the face of the above arguments, Dr. Stein had the cheek to accuse 'Kalhana', as having independently imagined the period and wrote that he could not accept it as historical truth. Further, he reduced the total 2330 years to 1070 years and fixed it as correct date in his history, without any previous historical authority. As his findings were based on bias and prejudice, perversions and misrepresentations, no sane man could give credence to his writings; much less could an impartial historian accept the date. The period from 'Kalhana' to 53rd king in the list of Kashmir Kings, namely 'Gonanda III' was correctly given to be 2330 years. The date of Kalhana was 1148 A.D., the time of Gonanda III was anterior to that by 2330 years and hence it comes to 2330—1148=1182 B.C. This data was accepted by the Western historian like Dr. M. Troyer but the writers of the volumes of the Indian Antiquary

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having suppressed the true and correct findings of M. Troyer, published and gave prominence to the writings of persons like Dr. Buhler and Stein who misrepresented and perverted facts. Kalhana wrote that there was a popular tradition to the effect that the 52 kings, namely Gonanda I and others ruled for 2268 years in Kaliyuga. The previous historians of Kalhana also wrote in the same way. As it was stated that 'Gonanda II' was one-year old child at the time of Bharata battle and did not take part in it, Gonanda II must have lived in 3138 B.C., the date of Bharata fight. So the date of 'Gonanda I' and 'Damodara I' will beat the end of Dvapara Yuga. Rajatarangini mentions that 'Gonanda I' was a relative and contemporary of 'Jarasandha.' The father of 'Gonanda I' will be the contemporary of the father of 'Jarasandha.' As their names were not known, the histories of the predecessors of 'Gonanda I' might have been neglected and the period might have commenced with the illustrious Sovereign 'Gonanda I'. It was stated that the king of Gonanda dynasty ruled for 2268 years, and from Gonanda III should have lived in B.C. 1182+2268=3450 B.C. Therefore the history of Kashmir must begin from 3450 B.C. We need not omit the history, on the score that the names of the kings were shrouded in mystery. The names of the predecessors of Jarasandha, the king of Magadha, were mentioned in the Puranas and Bharatam. So, if we consider the Gonanda dynasty prior to that of 'Gonanda II', the contemporary of Bharata battle and accept eight generations to have gone before, the period will come to (3450—3138=) 312 years. The calculation will be as follows:- Kings whose names are not known are five, 'Gonanda I' is the sixth ruler, 'Damodara I' is the seventh Sovereign, 'Yasovati' is the Eigth monarch; and 'Gonanda II' will be the Ninth king. From Rajatarangini, we know that 'Gonanda II' lived in 3138 B.C. The interval between 'Gonanda II' and 'Gonanda III' will be 3138-1185=1956 years; if we assume that each ruled for 50 years, the period for 'Gonanda I' and 'Damodara I' will be one hundred years. This period added to the date of 'Gonanda II', 3138+100=3238 B.C., will be the

Vedic rites and duties, their histories were not written at first; but as mentioned above, the histories of the kings 1 to 4 were recorded by 'Nilamuni', from 40th to 47th by 'Padma Mihira' and from 48th to 52nd by Sri-Chchavillakara. Thus out of the 52 Sovereigns, the histories of 17monarchs ***were recovered lateron*** and that of (52—17=)35 rulers were neglected and we do not know about their administration or even their names. In his ***Rajatarangini,*** 'Kalhana' chronicled about these 52 kings, with the five unknown predecessors of 'Gonanda I' that the Gonanda dynasty ruled for 2268 years, as was related by the ancient historians which was in accord with the popular tradition and belief. The 53rd king was. 'Gonanda III'. From this monarch till the time of 'Kalhana' when this history was recorded in 1148 A.D., the period is 2330 years in other words, the date of the commencement of the reign of 'Gonanda III' will come to 2330—1148=1182 B.C. His predecessors, 52 kings and their ancestors put together might have ruled for 2268 years, that is, B.C. 1182+2268 = 3450 B C and it seems to us that the Kashmir kings ruled from that date. So it is evident that, if we deduct the Kali years 3102 B.C., from 3450 B C., (3450—3102=) 348 years will be the remainder of the end in Dvaparayuga, and from this time we have the history of Kashmir.

The reigning period of the Kings of Kashmir from 36 years before Kali or 3138 B.C., (the time of the Mahabharata War) till the date of Kalhana, when ***Rajatarangini*** was written, 4249 Kali or 4224 Kashmirabda (Era) or 1148 A.D., was clearly demarcated into five land-marks or mile-stones in this history. With the help of these notable events, we can adjust and set right the lapses and errors that are ***interpolated by the alien historians*** in the genealogy of the Kashmir Kings. Then we can have an accurate and correct history from the time of 'Gonanda III' to 'Kalhana' a period of 2330 Years:-

I. Kalhana's time or date.

Laukikabda 4224 years; Kali Era 4249 or 1148 A.D.

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II. The commencement date of the reign of Gonanda III.

The 53rd ruler in the dynasty of kings is 1919 Kali Era or 1182 B.C.

III. The date of Gonanda II, corresponds to the date of the Bharata Battle, 36 years before Kali or 3138 B.C.

IV. The date of Matrigupta, who was the 83rd king in the list. He was made king by Vikramaditya the Sovereign of Ujjain and on hearing about the demise of Vikramaditya, Matrigupta abdicated the throne. Matrigupta's coronation was 14 A.D. and abdication 19 A.D.

V. King Sangrama, he was the 127th ruler in the line of the Kashmir kings. He was the nephew of Ditha Devi and was a descendant of the Satavahana family. He was a contemporary to Trilochana-Pala the eighth king of Hindu Sahi race who ruled Punjab and Afghanistan. Trilochana was killed by Muhammad Ghazni in the battle that took place in 1021 A.D. *Rajatarangini* describes that Sangrama Raja sent his army for the assistance of Trilochana during that fight.

In this way, there are five epochs in history: the first 3138 B.C., the second 1182 B.C, the third 14 to 19 A.D. the fourth 1012 to 1027 A.D. and the fifth 1143 A.D. Before 3138 B.C., eight kings ruled; of these the names of the first five were unknown and the kings 6, 7 and 8 were shown as 1, 2 and 3 kings. In the list of the rulers, the 48th king was Asoka who ruled from 1448 to 1400 B.C. This monarch was contemporary to Asoka, the Sovereign of magadha and the grandson of Chandragupta Maurya. As Maurya Asoka reigned according to our Puranas from 1472 to 1436 B.C., these two might have been contemporaries from 1448 to 1436 B.C. The 51st king in the list was Kanishka, whose time was from Loukikabda 1782 to 1842 (or Kali 1808 to 1868) or 1294 to 1234 B.C. The modern historians brought king Kanishka to 78 A.D., and have outraged the sanctity of

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historic sense and truth, by their specious and spurious sophisms that Salivahana, the then sovereign, never existed at all. In this manner the whole of our present Indian History was concocted and contaminated by the fabrications of foreign writers. Kalhana's Rajatarangini sheds a flood of light on this field and establishes the truth that Kanishka lived in 13th century B.C. In the list of tne Kings of Kashmir. from the time of the beginning of the reign of the 53rd king, 'Gonanda III,' that is 1182 B.C., till the time of the 83rd ruler, Matrigupta, (19 A.D.) the period should be (1182 B.C. + 19 A.D. =)1201 years but according to the calculation of the ruling periods of each king, as mentioned in the present printed copy of Rajatarangini the total period comes to 1305 years. So there is a difference of (1305—1201=104 years, excess. This calculation, 19 A.D.+104 years=113 A.D., will be the date, when Matrigupta and Vikramaditya lived.

The Vikramaditya described in Rajatarangini reigned from 82 B.C., to 19 A.D., with Ujjain as his capital. If we consider, on the strength of the arguments of the Western scholars, the Vikramaditya mentioned in the Rajatarangini to be the Chandragupta II of the Gupta Dynasty who won the title of Vikramaditya, according to the Puranas, he should have ruled at Pataliputra two centuries prior to Vikramaditya who reigned at Ujjain during the 1st century B.C. But the writings, of the western historians show that he ruled at Pataliputra, as capital in 5th century A.D., on the other hand, the Vikramaditya, who was described in Rajatarangini by Kalhana as the Emperor of Bharat with Ujjain as capital and who, in 1st century A.D., (14 A.D.), installed Matrigupta as king of Kashmir never had Pataliputra as his capital. During 113 A.D., no Vikramarka was the ruler of either Pataliputra or Ujjain. It is clearly evident that occidental chroniclers meddled with the natural trend of historical events, adjusted and amalgamated these 104 years, so as to seperate the reigning dates of Matrigupta and Vikramaditya of Ujjain and to discredit and disprove the historicity of Kalhana's Rajatarangini. Dr. Buhler and Hultzsch have made a clear confession of the fact that they interchanged the

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periods of the rule and the names of the kings and attempted to write a new history in the following quotations:-

From Dr. Buhler's report of a tour in search of Sanskrit Manuscripts made in Kashmir, Rajaputana and Central India. (Indian Antiquary Vol. VI, p. 264- Ed 1877).

"As regards the use of the contents of the Rajataran-gini for the history of Kashmir and of India, a great deal remains to be done for the earlier portion, up to the beginning of the Karkota Dynasty. Kalhana's chronology of the Gonandiya dynasties is, as Prof. Wilson, Prof. Lassen and General Cunningham have pointed out, Valueless. An author who connects the history of his country with the imaginary date of a legendary event, like the coronation of Yudhistira and boasts that "his narrative resembles a medicine and is useful for increasing and diminishing the (statements of previous writers regarding) kings, place and time," (Raj.1-?1) must always be sharply controlled and deserves no credit whatever in those portions of his work, where his narrative shows any suspicious figures or facts. The improbabilities and absurdities in the first three cantoes are so numerous that I think the Rajatarangini ought to be consulted much less for the period comprised therein than has been done by the illustrious orientalists named above. ***I would not fill the intervals between the historically certain dates of Asoka, Kanishka and Durlabhaka by cutting down the years of the kings placed between them by Kalhana. But I would altogether ignore all Kashmirian kings for whose existence we have no evidence from other sources, be it through Indian or foreign writers, or through coins, buildings and inscriptions.*** If Kalhana had merely given stories reported by Suvrata and other predecessors, there might be a hope that we could re-arrange them. But we do not know what materials he had, nor how he treated them, if in any particular case he lengthened or shortened the reigns and if he displaced or added kings or not. General Cunningham's

constant search for Kashmirian coins, which as I learn from his private letters, is attended with good results, will eventually throw a great deal of light on this dark period of Kashmirian history. Full certainty regarding the era of the Guptas, which now seems to be near at hand, will also assist ***in settling the dates of some kings' especially of Toramana, Matrigupta and Pravarasena.***

"For the period which begins with the Karkota dynasty not much remains to be done. The discovery of the initial date of Saptarshi or Laukika era which I obtained in Kashmir, makes it possible to fix the reigns after Avantivarman with perfect accuracy. The beginning of the Saptarshi era is placed by the Kashmirians on Chaitra Sudi I of the twenty-fifth year of the Kaliyuga and the 24th year, or 1148 A.D., in which Kalhana wrote, is consequently the Saptarshi year 4224. For

From Kaliyuga 25 to the beginning of the Saka era is	3154
From Saka Samvat 1 to Kalhana's time (1148 A.D.,) is	1070
Total Saptarshi years	4224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P-Dayaram jotsi gave me the subjoined Verse, the origin of which he did not know:-

(27)"కలేర్గతైః సాయక నేత్ర వర్షైః *సప్తర్షివర్యా స్త్రిదివం ప్రయాతాః।
లోకే హి సంవత్సర పత్రికాయాం సప్తర్షిమానం ప్రవదంతి సంతః॥

कलेर्गतैः सायक नेत्र वर्षैः सप्तर्षिवर्या स्त्रिदिवं प्रयाताः।
लोके हि संवत्सरपत्रिकायां सप्तर्षि मानं प्रवदंति संतः॥

"When the years of the Kaliyuga marked by the 'arrows' and the 'eyes' (i.e. the five and the two, or, as Indian dates have to be read backward, 25) had elapsed, the most excellent

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"*యుధిష్ఠిరాద్యాః" "युधिष्ठिराद्याः" is altered as "సప్తర్షివర్యాః" "सप्तर्षिवर्याः" The actual reading is "యుధిష్ఠిరాద్యాః త్రిదివం ప్రయాతాః" "युधिष्ठिराद्याः त्रिदिवं प्रयाताः"

seven Rishis ascended to heaven. For in the calender (used) in the world the virtuous declare the computation of the Saptarshi (years to begin from that point)". Pandit Dayaram explained the verse as I have done in the above translation and added that each Saptarshi year began on Chaitra Sudi I and that its length was regulated by the customary mixing of the ***Chandra and Sauramanas.***

"The correctness of his statement is confirmed by a passage in P. Sahebram's Rajatarangini sangraha where the author says that the Saka year 1786 (A.D. 1864). in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika Samvat 4940. One of the copyists, too, who copied the ***Dhvanyaloka*** for me in September, 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarshi era is not an invention of his own, but based on the General tradition of the country. ***I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B.C., is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B.C.*** But it seems to me certain that it is much older than Kalhana's time, because his equation 24 = 1070 agrees with it. It may therefore be safely used for reducing with exactness the Saptarshi years, months and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." (Pages 264 to 268 Ind. Antiquary Vol. VI, Ed. 1877.)

Rajatarangini By. E. Hultzsch Ph.D. Bangalore writes:-

In the matter of ***the adjustment of Kalhana's chronology,*** Prof. Wilson considered the subject in the remarks attached to his ***abstract account***; and Gen. Sir, A. Cunningham has dealt with it in 1843, in his paper on "the ancient coinage of Kashmir", in the ***numismatic*** Chronicle, Vol VI, pp. 1-38. But no very satisfactory results

at least for the early period, have as yet been attained. As good an illustration of this as can be wished for, is to be found in connection ***with king Mihirakula. His initial date as deduced from Rajatarangini itself is Kaliyuga Samvat 2397 expired, or B.C. 704; and the end of his reign, seventy years later.*** Prof. H.H. Wilson brought him down to 200 B.C.,(loc. cit. p. 81). And Gen. Sir A. Cunningham arrived at the conclusion that he should be placed in A.D., (163 loc. cit. 18). With the help, however, of newly discovered inscriptions, which are the really safe guide, Dr, Fleet (ante. Vol XV, p252) has now shewn that his true date was in the beginning of the sixth century A.D,. that as nearly as possible the commencement of his career was in 515 A.D,, and that A.D. 530, or very soon after, was the year in which his power in India was overthrown, after which he proceeded to Kashmir and established himself there. ***This illustrates very pointed by the extent of the adjustments that will have to be made in Kalhana's earlier details; and furnishes us with a definite point from which chronology may be regulated backwards and forwards for a considerable time.*** A similar earlier point is provided by Kalhana's mention, in Taranga I, verse 18, of the Turushka king ***Kanishka***, who, according to his account, ***was anterior by two reigns to B.C. 1182, the date of the - accession of Gonanda III,*** but who is undoubtedly the king kanishka, from the commencement of whose reign in all probability runs the Saka era, commencing in 77 A.D. And a still earlier point is furnished by Kalhana's mention of king Asoka in Taranga I verse 101. ***According to Kalhana, he stood five reigns before 1182 B.C.*** But it can hardly be doubted that he is intended for the great Buddhist king Asoka, whose accession has now been shewn by Gen. Sir. A. Cunningham to have been in B.C. 260 (corp. inscr. Indica Vol. I, Preface p.VII). This question of adju-

stment is one that I shall not at present enter upon. And I will here only remark that the earliest lists evidently include, as consecutive kings, many persons who, if they existed at all, were only ancestors or other relatives of actual kings of Kashmir, and did not themselves occupy the throne; that the introduction of the names of such persons after a break in the direct succession, of course necessitated forcing back the date of the immediately preceding actual king in each instance to a period long before the true one, and that no completely satisfactory solution can be arrived at, until we are able to determine which of the names have to be eliminated on these grounds."

(2nd paper of E. Hultzsch p. 65-66 of Ind. Ant. Vol. XVIII)

"Kalhana's narrative opens with a fragmentary account of 52 kings who were supposed to have reigned for 1266 years. The earliest definite starting-point taken by him is the coronation of Yudhistira; his authority for which (verse 56) is a Verse given by Varahamihira in the Brihat-Samhita XIII - 3, as being according to the opinion of Vriddha-Garga:-

"When king Yudhistira ruled the earth, the (Seven) seers (i.e. the constallation Ursa Major) were in the (Nakshatra) Magha; the Saka era (is) 2526 (years) (after the commencement) of his reign." Accordingly, the coronation of Yudhistira took place 2526 years before the commencement of the Saka era, or at the expiration of Kaliyuga Samvat 653 (Verse 51), and in 2448 B.C. Kalhana himself was writing (Verse 52), (ante. Vol. XVII p. 213) in Saka Samvat 1071 current, i.e. 1148 - 49 A.D."

"At this present moment, in the twenty-fourth Laukika year (of the popular Kashmiri reckoning by Cycles of a hundred years), there have gone by one thousand years increased, by Seventy of the Saka era." And, as an inter-

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mediate point, but how arrived at he does not explain, he had the accession of the fifty-third king, Gonanda III, which took place on the whole, roughly 2330 years before his own time- i.e. in 1182 B.C."

(Ind. Ant, Vol. XVIII. p 66. second paper of E. Hultzsch)

From the abcve quotation, it is clear that Dr. Buhler & Hultzsch not only accepted but conclusively proved these facts; that Kali Saka 1st year is 3101 B.C., and Kali 25th year or 3076 B.C., was current in Kashmir as Louki. kabda or Saptarshi Saka or Yudhistira Kala Saka or Kash- mirabda. We have already mentioned the Puranic statement that the Laukikabda or Saptarshi Saka had its commencement in 3076 B.C., when Yudhistira ascended to heaven. Kaliyuga began 36 years after the Bharata battle took place. So the beginning of the Bharata fight Synchronizes with the initial of the Kaliyuga, that is, B. C. 3102+36=3138 B.C. All the Puranas and Itihasas unanimously declare that Bharata Battle was fought for 18 days and that Yudhistira was crowned emperor of Bharata Khanda during the same year. The Yudh- istira Saka commenced from 3138 B.C., the coronation of Yudhistira. When Yudhistira ruled for 36 years, took place the demise of Sri Krishna. Then Dharma Raja abdicated the throne, crowned Parikshit as king and went on pilgrimage with Draupadi and his brothers. This happened during the 1st year of Kaliyuga or 3101 B.C., and Yudhistira went to heaven after a pilgrimage of 25 years. On 26th year of Kali, the 1st day of Chaitra Sudhi, when the Saptarshi Mandala left Magha and occupied the next star, in memory of Yudhistira. began an Era under the appellation of Laukikabda, Yudhistira Kala Saka or Saptarshi Saka. All the Puranas and Siddhantas mention clearly that the beginning of that Laukikabda was related to Yudhistira. Dr. Buhler and Hultzsch also accepted that that date 26th year of Kali was 3076 B.C., and Kulhana made this clear in 1-55 and 56 verses of Rajatarangini. Therefore, it is manifest that Yudhistira ascended to heaven in 3076 B.C., the time of his abdication was 1st year Kali or 3101 B.C., and the date of his coronation was 3138 B.C., the

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year of the Bharata Battle, when the Saptarshi Mandala was in Magha star or Magha century of the Saptarshis 3176 B.C. to 3076 B.C. (The Saptarshi Mandala entered Magha Nakshatra in 3176 B.C., and after a century's movement left Magha and entered Aslesha in 3076 B.C., by Retrograde motion). 2526 years after Yudhistira's death in 3076 B.C., tha era of Cyrus, the great, king of the Sakas or Persians began in(3076 B.C. —2526=)550B.C. This Cyrus era was used in Kashmir and Punjab etc. in the time of Vriddha Garga, 5th century B.C. (At that time North-West-Bharat was under the rule of the Persian Emperors.)

Dr. Buhler quoted a sloka which he got from P. Dayaram Joshi of Kashmir and the trend of that sloka reveals that an alteration was made in it. The verse cited by Dr. Buhler is as follows:-

(28) "కలే ర్గతైః సాయకనేత్రవర్షై సప్తర్షి వర్ష్యా స్త్రిదివం ప్రయాతాః।
లోకే హి సంవత్సరపత్రికాయాం సప్తర్షి మానం ప్రవదంతి సంతః॥

कलेर्गतैः सायकनेत्रवर्षैः सप्तर्षिवर्ष्यास्त्रिदिवं प्रयाताः।
लोके हि संवत्सरपत्रिकायां सप्तर्षिमानं प्रवदन्ति संतः॥

In the first half of the above sloka, the expression, 'సప్తర్షి వర్ష్యాః త్రిదివం ప్రయాతాః' appears to be inconsistent, because the Saptarshi Mandala or the Cycle of the Seven Sages will always reside in Heaven. In such a case, there is no rationality or possibility, in saying that the Seven Sages entered Heaven after 25 years in Kali. It will be plausible to speak that mortals or men who live on this Earth went to Heaven. But to mention that the Seven Sages, who always reside in heaven, went to Heaven in 25 Kali will look ludicrous and ridiculous. It will be a statement quite contrary to common sense and out of place. Such a sentence will never occur in a scientific treatise. The latter part of the first half of the sloka is not a correct one. The authentic reading a we got it is given below:-

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(29) "కలే ర్గతైః సాయకనేత్రవర్షై
యుధిష్ఠిరాద్యాః త్రిదివం ప్రయాతాః" ॥

कलेर्गतैः सायकनेत्रवर्षैः ।
युधिष्ठिराद्यास्त्रिदिवं प्रयाताः ॥

So in the above Sloka, "Yudhistiradyah" was replaced by "Saptarshivaryah". The ex-emperor of Bharata-Varsha, Yudhistira, along with his brothers and wife went to Heaven after 25 years in Kali and at that time, on Kali 26th year i.e. 3076 B.C., 1st of Chaitra Sudhi, the Saptarshi Mandala made exit from Magha and entered the next Star. Therefore, the people in memory of Yudhistira's departure from our Planet, Earth, commenced the 'Saptarshi Mana', say the Puranas.

We have already noted elsewhere those Purana Slokas. Yet for easy reference of the readers, we give here again the important ones for their perusal.

(30) "పంచవింశతివర్షేషు గతేష్వథ కలౌ యుగే।
సమాశ్రయిష్యం త్యాశ్లేషాం మునయ స్తే శతం సమాః॥

पंचविंशतिवर्षेषु गतेष्वथ कलौ युगे ।
समाश्रयिष्यन्त्याश्लेषां मुनयस्ते शतं समाः ॥

(31) "తదైవ ధర్మపుత్రోఽపి మహావిస్థాన మాస్థితః।
భువం పరిభ్రమన్తే స్వర్గమారోక్ష్యతి ధ్రువం॥"

तदैव धर्मपुत्रोऽपि महाप्रस्थान मास्थितः ।
भुवं परिभ्रमन्तस्ते स्वर्गमारोक्ष्यति ध्रुवं॥

(32) "తదైవ లౌకికాబ్దోఽపి సప్తవింశతాత్మకః
ధర్మపుత్రజ్ఞావకార్థం లోకే తావత్ప్రవర్తితః॥"

तदैव लौकिकाब्दोऽपि सप्तविंशतात्मकः ।
धर्मपुत्रज्ञापकार्थं लोके तावत्प्रवर्तितः ॥

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Substance:-

"After the expiry of 25 years in Kaliyuga, that is, in the beginning of the 26th Year or 3076 B C., the Seven Rishis who were till then in Magha enter the Star Aslesha and stay there for one hundred years. At that time, Yudhistira (Dharmaraja) who was on world pilgrimage, it is a fact, will complete his going round the Earth and would ascend to Heaven. From that period, the Laukikabda, comprising a period of 27 centuries, will be begun, in memory of Dharma Raja or Yudhistira by the people and it will be current in this world." So the Puranas pronounced clearly. As such the person who entered the Heaven, after a lapse of 25 years in Kali, will be 'Dharmaraja or Yudhistira', but not the "Saptarshis", because the Saptarshis were eternal residents of Heaven.

From the above information, it is evident that Buhler and Hultzsch who wrote that Kalhana mentioned the Kuru Pandavas to have lived in 653 years Kali, as per the inserted forged slokas, in Rajatarangini 1-49, 50, 51 and 54, in order to avoid the contradiction, might have altered the expression, "Yudhistiradyah" into "Saptarshi Varyah". In 26th year Kali i. e. 3076 B.C., Yudhistira ascended to Heaven. In 1st year Kali i.e. 3101 B.C., having abdicated the throne, Yudhistira together with his brothers undertook the pilgrimage round the earth. As he reigned for 36 years, before Kali, the year of his coronation will be the 36th year before the beginning of Kali, namely, 3102 B.C. +36 = 3138 B.C. During that year happened the Bharata Battle and as Yudhistira was the Victor in that fight, his coronation took place in that year. So the date of Bharata War comes to 3138 B.C. As a consequence, the Readers will be in a position to realise, the amount and extent of the distortions and interpolations committed by the Western writers, in their attempt to re-write the Indian History. The above sloka proves that:-

The date of the Mahabharata war and the coronation of Yudhistira was 3138 B.C., the beginning of Kali Era was 3102 B.C., Yudhistira's abdication of the throne of Bharata-Varsha and his Mahaprasthanagamana was in 3101 B.C., his ascending to heaven

and the starting of Saptarshi Era (or the Laukikabda or the Yudhistira Kala era or Kashmirabda) was in 3076 B.C.

Dr. Buhler, who was fully aware of the above facts, wrote about Kalhana as follows:- "An author, who connects the history of his country ***with the imaginary date of a legendary event, like the coronation of Yudhistira and boasts that his narrative resembles a medicine etc.,*** (Ind. Ant. Vol VI P 264 Ed.1877.) and we find no valid reason for his scepticism and adverse criticism, except the arrogance and audacity, bias and prejudice which is the monopoly of a ruling race. Their supposed superiority complex should have been the root cause for the distortions and pervertions of historic facts, and for discrediting and slandering the popular beliefs and traditions. The remarks that Kalhana 'boasts' and that the first three Tarangas of Rajatarangini are full of 'improbabilities and absurdities, since they contain the lists of kings who lived in the Pre-Bharata period and that Kalhana changed the names and the periods of their reigns by 'increasing and diminishing' the time, all these are examples of the haughty and self-conceited utterances of the Western writers. On this account, ***he ventures to declare that he would ignore the first three tarangas.*** Further he cites that Prof. Wilson, Lassen and General Cunningham did not accept Kalhana as authority and that these historians were 'illustrious'. In case the Western scholars mentioned what was related in Rajatarangini and took pains to show the 'improbabilities and absurdities' contained therein, the readers' faith might have been Shaken; but how can their confidence in the historicity and chronology of Rajatarangini be demolished by destructive and negative criticism, fraught with self-esteem and self-praise, mingled with censure and condemnation of Kalhana which was engendered by racial pride and foriegn prejudice? On the other hand such biassed and uncritical writings will only reveal the narrow mind and distorted vision of the occidental chroniclers but cannot prove the native histories to be fictitious and imaginary.

The western writers, Sir William Jones, Wilson, Lassen, Cunningham, Buhler, Stein and Hultzsch were imbued with racial pride and their writings were saturated with base self-adulation

and unbridled condemnation of native chroniclers. We do not find rational and argumentative discussion of the Subject-matter in their criticism. With such adverse reasonings, unnecessary and out of place discussions, they ignored and neglected native records and chronicles, as unhistoric and legendary; ***they omitted some and added other kings, changed, decreased and increased the periods of the reigns of these rulers, at their sweet will and pleasure, so as to suit their preconceived pet false theories;*** they distorted the shape and origin of some of the monarchs, dubbing them as Saka and Huna Sovereigns and, in this way the Westerners left no stone unturned to make them appear to have lived and ruled in A.D. In doing so, the foreign writers had the audacity to father upon Kalhana, the sins committed by them. This self-delusion and ostrich-policy is clearly evident in Buhler's report and remarks upon Kalhana's book "consisting of chronological improbabilities and absurdities" and that "he boasts his narrative resembles a medicine etc. (R.T. 1-21)" In this context, we invite the attention of the readers, to scrutinize the verses 1-19, 20, 21 of Rajatarangini and to form their own judgement.

(33) "యేఽప్యశోకాదయః పంచ (శ్రీచ్ఛవిల్లా కరోఽబవీత్।
తాన్ ద్వాపంచాశతో ర్మధ్యాత్ శ్లోక స్తస్య తథా హ్యయమ్॥"

येऽप्यशोकादयः पंच श्रीच्छविल्लाकरोऽब्रवीत्।
तान् द्वापंचाशतो मध्यात् श्लोकस्तस्य तथाह्ययं ॥

"From among the fifty-two monarchs, Sri Chchavillakara narrated the histories of five kings, beginning from Asoka and others. The following sloka of Sri Chchavillakara speaks to that effect and I am giving it as a quotation from Sri Chchavillakara."
(1-19)

(34) "అశోకా ఽభిమన్యో ర్యే (ప్రోక్తాః పంచమహీభుజః।
తే ద్వాపంచాశతో మధ్యా దేవ లబ్ధాః పురాతనైః" ॥ (1-20)

अशोकादभिमन्योर्ये प्रोक्ताः पंच महीभुजः।
ते द्वापंचाशतो मध्यादेव लब्धाः पुरातनैः ॥

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"The histories of the five sovereigns, starting from Asoka to Abhimanyu, were taken, from among the list of the fifty-two monarchs, by the ancient historians." The above (1-20) sloka composed by Sri Chchavillakara was cited as authority by Kalhana and then Kalhana expressed his opinion upon the foregoing sloka as follows:-

(35) "ఇయం నృపాణా ముల్లాసే (హాసే వా దేశ కాలయోఃl
భైషజ్య భూత సంవాది కథాయుక్తోపయుజ్యతే॥" (R T. 1-21)

इयं नृपाणामुल्लासे ह्रासे वा देशकालयोः ।
भैषज्यभूतसंवादिकथा युक्तोपयुज्यते ॥

"The narrative of the above 17 rulers will serve as a suitable medicine and will be useful for increasing and diminishing the place and time, in the annals of the history of the ancient (35) monarchs." (1-21) The above three poems will perform the function of the finger-post of faults in the conclusions of the Western writers. In addition to this, they expose the ignorance and illiteracy of Dr.Buhler and bring home to the minds of the readers how illogical, irrational and irrelevant his report and remarks upon Rajatarangini and Kalhana are : To be plain, Sloka 1-20 was composed by Sri Chchavillakara and was quoted by Kalhana as standard authority for his work; but Dr. Buhler atributed it to Kalhana and in doing so, Buhler blundered. Then, ***Sloka 1-21, was a commentary upon the work of Sri Chchavillakara and an encomium of that history by Kalhana. This Buhler mis-read and misrepresented as Kalhana's self-praise of his own book and committed a gross mistake.*** With this pre-conceived wrong notion, Buhler darted off anew and embarked on the full tide of adverse and hostile criticism and censure upon Rajatarangini and Kalhana. On the other hand, we assert that Kalhana was neither a braggart nor an ignoramus, as most of his critics were. His book was entirely free from the so-called improbabilities and absurdities. He never changed the names and periods of the kings' reigns, by increasing and diminishing the time as was done by Dr. Buhler, Dr. Hultzsch and Dr. Stein. As a lover

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of truth and admirer of Veracity, ***Kalhana based his researches upon the works of the ancient historians who were alive at the time of the respective monarchs,*** (Vide R.T.1-8,9,10slokas)and records and inscriptions of the predecessor monarchs. Moreover,he had neither desire nor design to distort history to suit his own motive or purpose like the alien writers.

The periods of the reigns of the kings of Kashmir in the intervals of the historically ascertained dates of Asoka, Kanishka and Durlabhaka, specified in Kalhana's ***Rajatarangini,*** are historically correct and therefore they need not be reduced or tampered with in any way. Says Dr. Buhler"I would not fill the intervals between the historically certain dates of Asoka, Kanishka and Durlabhaka by cutting down the years of the Kings placed between them by Kalhana."

Asoka of Kashmir is the 48th in Kalhana's list of kings of Kashmir. Kanishka is the 51st. The periods of the reigns of the two kings between them Jalauka the 49th and Damodara II the 50th have not been specified by Kalhana. Kalhana mentions Gonanda II of 3138 B.C., and Gonanda III of 1182 B.C. The interval between these two is 3138 - 1182 = 1956 years. During this period there were 48 kings. If this interval is alloted evenly to these 48 kings, the time of Asoka works out to about 1448-1400 B.C., Kanishka's 1294 to 1234 B.C. and Durlabhaka's 288 to 338 A.D. It seems that the total period of the reigns of the 17 kings of the Karkota dynasty between Kanishka and Durlabhaka is speci fied in the manuscript of Kalhana's ***Rajatarangini*** as 600 years. The figure was corrected into 260 even at the time the text of Kalhana was printed. So Dr. Buhler cannot claim any credit for restraint or scruples, when he professes to refrain from reducing it further. Even without any further reduction if it is conceded according to Kalhana that Gonanda III ruled in 1182 B.C., Kanishka was to be placed in the 13th century B.C. and Asoka in the 15th Century B.C. Dr. Buhler does not concede these. So the expression 'historically certain dates' in the sentence quoted above, of Dr. Buhler, curiously mean the dates 272 to 230 B.C. assigned to Asoka of Magadha by him on the basis of their accepted hypothesis that the contemporary of Alexander the Great among

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the kings of Magadha was Maurya Chandragupta. But such a statement cannot be attributed to Kalhana. The Asoka of Kalhana was a king of Kashmir and not the Maurya Asoka of Magadha. If according to the assumption of Buhler he was also the contemporary of Maurya Asoka, he should discard his timing of Maurya Asoka in 230 B.C. and push him back to 1436 B.C., the time of Kashmir Asoka. But the European Orientalists have always been consistantly labouring to reduce the antiquity of Indian History and so Dr. Buhler has pushed forward the time of Kashmir Asoka to the supposed time of Maurya Asoka, (according to their basic false hypothesis regarding Alexander and Chandragupta Maurya) 272-230 B.C. According to Kalhana's *Rajatarangini* as well as according to the Puranas Maurya Asoka of Magadha should belong to 1436 B.C. So by the false hypothesis of the Western Orientalists regarding Alexander and Chandragupta Maurya, the time of Asoka and thereby of the history of Magadha i.e. of India has been pushed forward by 1206 years. In the same manner on account of the supposed contemporaneity of Kashmir Asoka and Maurya Asoka, Kashmir Asoka who belonged to 1436 B.C., has also been pushed forward to 230 B.C., and thereby the history of Kashmir too. Even so in the history of Nepal. The date Kali 2764 i.e. 338 B.C. for the coronation of Sivadevavarma according to the Nepala Raja Vamsavali is rejected and while the date mentioned in the inscription is in Sri Harsha Era and it corresponds to 457B.C., and tallies with the Rajatarangini and other inscriptions, it is rejected and a new Sri Harsha(Siladitya) Era is invented and alloted to 606 A.D. and Sivadevavarma's coronation is dragged down to 725 A.D. Thus there is a reduction of 1063 years in the history of the kings of Nepal. By some further other reductions, the total reduction is made up to 1200 years. Thus the European Orientalists tampered consistantly with all the Chronologies of the kings of Magadha, Kashmir and Nepal, which are given in continuous, unbroken sequence from the time of the Mahabharata War in our Puranas and other historical works by our ancients and arbitrarily reconstructed by them to suit their preconceived assumptions and Hypothesis.

Dr.Buhler says in the above quotation, 'For the period which begins with the Karkota Dynasty not much remains to be done.''

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Even at the time of the publication in print of Kalhana's Rajatarangini the total period of reigns of the kings of Kashmir of the Karkota dynasty had been reduced from 600to260 years. So Dr. Buhler felt there was no need for any further reduction. He has also struck off some kings at his will from the lists of kings of Kashmir professedly on the ground that their historicity was not otherwise corrobarated by coins, Buildings and inscriptions. There is no conceivable right or authority for him to entitle him to do so. This is highly reprehensible. What corrobaration can he show for his conclusions based on such cancellations, reductions and alterations, can he produce any evidence coin, building, or inscription to substitute his arbitrary assumption that Kashmir Asoka was a contemporary of Maurya Asoka in the third century B C. Has he anywhere adduced the evidence of coins, inscriptions and buildings, in support of his contentions and chronological determinations. It is regrettable that he could not see that the test he institutes for accepting the historical truth of Kalhana's statements should apply to him also and his own statements too. While it is clear from Rajatarangini that Kanishka belonged to 13th century B.C., what evidence has he adduced, of coins buildings or inscriptions to support his rejection of Kalhana's determinations and in support of his own in favour of 78 A.D. He has equated the letters "Kanerki" on the Coin cited by him with "Kanishka". This is disputed as too arbitrary and flimsy for such an important fact as the date of a king by some scholars. There is no date on the coin. "Kanerki" could never mean "Kanishka". To fix his time in 78 A.D. is absolutely wrong. There seems to be no limit to his agression on the ancient historians of India. There is not even a shred of evidence in his turn of coins, inscriptions or buildings in support of the entirely fictitious history of ancient India anxiously built up by him and his ilk, on the basis of the flimsiest of arbitrary hypotheses inspired by prejuidices and preconceptions and the unwarranted rejection of all the really authoritative evidence of our ancient puranas and other historical narratives of the country.

Moreover how can buildings help to establish the times of kings of ancient times we venture to question. It is just possible that a modern prince or a prince of recent times, takes it into his

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head to build in the style of ancient times. Will it not be committing an eggregious blunder to assign the ancient buildings in the same style to the time of such a prince or the buildings of the prince and him to the ancient times on the strength of the similarity in the style of architecture of all the buildings? Can such reasonings ever lead to correct history? We are left to wonder how such chronological determinations can serve any purpose in history. How can we expect any such evidence to be forth-coming in regard to the ancient history of our country which enjoyed a high degree of civilisation and glory at a time when the so called advanced countries of the west had not yet emerged from barbarism. For the ancient history of such a country as ours, the native literature of the ancient times can be the only authority. We have to recognise this truth but, instead, our native historians accept the findings of the foreign scholars based on such fallacious reasoning. These European Orientalists have themselves accepted the historicity of Rama, Ravana, Jarasandha, Santanu, Somadhi the first king in Kali of Magadha, Sisunaga, Nanda, Chandragupta Maurya etc. But can they adduce any coins, inscriptions or buildings of these kings of ancient times? How then are they justified in demanding the evidence of coins, inscriptions and buildings to prove the existence of the ancient kings mentioned in the first three tarangas of Kalhana's history and to reject all in whose case such evidence is not available to them. Will they dare to apply the argument in connection with the ancient history of any other country, say their own country of England? The following sentences of Prof. T. Subbarow are appropriate in this context."

"The ***Adept*** therefore, has little, ***if anything, to do with difficulties*** presented by Western history. To his knowledge ——based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part——the histoty of his and other nations extends immeasurably beyond that hardly discernible point that stands on the faraway horizon of the Western world as a ***landmark*** of the commencement of ***its*** history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err."

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That is about all Western History knows of *its* genesis. Like Ravana's brother Kumbhakarna——the Hindu Rip Van Wincle—it slept for a long series of ages a dreamless, heavy sleep. And when at last it awoke to consciousness, it was but to find the 'nascent Aryan race' grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct while the true origin of the younger ones it was utterly unable to account for. So much for the youngest brother." As for "the eldest brother, the Hindu" who professor Max-Muller tells *us* "was *the last* to leave the central home of the Aryan family", and whose history, this eminent philologist has now kindly under-taken to impart to him,—he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah's ark, he kept watch and did not miss seeing one event from his high Himalayan fastnesses; and that he has recorded the history thereof in a language which, though as incomprehensible as the lapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers. A place has been hitherto purposely left open for India "to be filled up when the pure metal of history should have been extracted from the ore of Brahmanic exaggeration and superstition." Unable, however, to meet this programme, the Orientalist has since persuaded himself that there was nothing in that "ore" but dross. He did more. He applied himself to contrast Brahmanic "superstition" and "exaggeration" with Mosaic revelation and its Chronology. The *Veda* was confronted with *Genesis*. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years B.C., measure of the world's age; and the Brahmanic "superstition and fables" about the longevity of the Aryan *Rishis* were belittled and exposed by the sober historical evidence furnished in "the geneology and age of the Patriarchs from Adam to Noah"——whose respective days were 930 and 950 years; without mentioning Methuselah who died at the premature age of *nine hundred and sixty nine.*"

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"In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar before he denies point-blank any statement made by the Asiatics with reference to what is pre-historic ages to Europeans to prove that the latter have themselves anything like trust-worthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their geneological trees. Our Rajputs, among others, have perfectly trustworthy family records of an unbroken lineal descent through 2,000 years B.C., and ***more,*** as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature —— even though their number should amount to 10,000 texts, as boasted of ——allowed to fall into their hands, to speak so confidently of the "Aryan first settlers in India", and assert that "left to themselves, in a world of their own, ***without a past*** and ***without a future*** before them, they had nothing but themselves to ponder upon", -- and therefore could know ***absolutely nothing*** of other nations.

Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual, that he is better qualified than even the average Hindu Sanskrit Pandit to judge of the antiquity of the "Language of the Gods"; that he has been really in a position to trace unerringly along the lines of countless generations, the course of the "now extinct Aryan tongue" in its many and various transformations in the West, and its primitive evolution into first, the Vedic, and then the Classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnographical beds, he has followed it up. Finally that, while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learnt from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about, i.e., to speculate upon the past history of a great nation he has lost sight of from its nascent state", and caught up again but at the period of its

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last degeneration -- the native student never knew, nor can ever know anything of that history. Until the Orientalist has proved all this, he can be accorded but small justification for assuming that air of authority and supreme contempt which is found in almost every work upon India and its past. Having no knowledge himself whatever of those incalculable ages that lie between the Aryan Brahman in Central Asia and the Brahman at the thresh-hold of Buddhism, he has no right to maintain that the initiated Indo-Aryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Aryan having had political history "of his own" his only sphere was "religion and philosophy .....in solitude and contemplation." A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the Rig-Veda. Nor can he, with the smallest show of logic affirm that "India had no place in the political history of the world", or that "there are no Synchronisms between the history of the Brahmans and that of other nations before the date of the "Origin of Buddhism in India", for —— he knows no more of the prehistoric history of those "other nations" than that of the Brahman. All his inferences, conjectures and systematic arrangements of hypotheses begin very little earlier than 200 B.C., if even so much, on anything like really historical grounds. He has to prove all this before he would command our attention.

As in the "historical," so in this new "archaeological difficulty", the dates assumed to be fixed by these Western Orientalists could not stand the test of unbiassed reason when subjected to the critical and scientific methods of modern logic. For example, when called upon to determine the date of an inscription or coin, the historical and traditional circumstances connected with the *Era* in which it is expressed must be taken into consideration, and only such date as strictly conforms to such circumstances should be accepted as correct. Such, at least, has been the practice of Journals and Societies devoted to European classical archaeology. But our Indian archaeologists confine their collateral inquiries to within the narrowest limits. They have agreed to dismiss altogether all ancient traditions, written

and oral, which in Europe and America, form one of the principal sources of verification. Our modern archaeologist resort chiefly to philology and paleography — which may be wielded according to the caprice and fancy of each writer —— in arriving at their conclusions.

While expressing the sincerest admiration for the clever modern methods of reading the past histories of nations now mostly extinct, and following the progress and evolution of their respective languages, now dead, the student of Indian Literature can hardly be made to share the confidence felt by Western philologists in these conglutinative methods, when practically applied to his own country and Samskrit Literature. Three facts, at least, out of many -- says the great scholar, Mr. Prof. T. Subba Row, -- are well calculated to undermine his faith in these Western methods:—

"1. Of some dozens of eminent Orientalists, no two agree' even in their ***verbatim*** translation of Samskrit texts. Nor is there more harmony shown in their interpretation of the possible meaning of ***doubtful*** passages.

2. Though Numismatics is a less conjectural branch of science, and when starting from well-established basic dates, so to say, an exact one (since it can hardly fail to yield correct chronological data, in our case namely, Indian antiquities) archaeologists have hitherto failed to obtain any such result.

The greatest authorities upon Indian Archaeology and Architecture — General Cunningham and Mr. Fergusson -- represent in their conclusions the two opposite poles. The province of archaeology is to provide trustworthy canons of criticism and not, it should seem, to perplex or puzzle. The Western critic is invited to point to one single relic of the past in India, whether written record or inscribed or uninscribed monument, the age of which is not disputed. No sooner has one archaeologist determined a date, -- say the 1st century -- than another tries to pull it forward to the 10th or perhaps the 14th century of the Christian Era. While General Cunningham ascribes the construction of the present Buddha Gaya Temple to the 1st century after Christ,-- the opinion of Mr. Fergusson is that its ***external form***

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belongs to the 14th century; and so the unfortunate outsider is as wise as ever. Noticing this discrepancy in a ***Report of the Archaeological Survey of India*** (p. 60, Vol. VIII) the conscientious and capable Buddha-Gaya Chief Engineer, Mr. J. D. Beglar observes that "Notwithstanding his (Fergusson's) high authority, this opinion must be unhesitatingly set aside" and -- forthwith assigns the building under notice to the 6th century. While the conjectures of one archaeologist are termed by another hopelessly wrong", the identifications of Buddhistic relics by this other are in their turn denounced as "quite untenable." And so in the case of every relic of whatever age." (Quoted By T. S. Narayana Sastri. in his "Age of Sankara," Part I. C. Pages 43 ff.)

Then arises the problem, why should the foreign chroniclers tamper with the native records and ignore them. This might, be due to two causes, namely, ignorance of Sanskrit and racial pride and prejudice. By a stroke of good luck, the westerners came into contact with India, at first as traders and by the favour of Dame Fortune—rather by an odd twist of the Fate of India'—they became the monarchs. As such they were quite ignorant of the language of the land, in which Sanskrit was the spoken and written tongue for over millenniums. How could a mortal in the short span of his life get mastery over a classical language like Sanskrit and its Various dialects! So the strangers might have lost their way in the labyrinthine inflexions and intricacies of a foreign language. Due to their confusion worse confounded, the foreign writers might have landed in the marshy region of mistakes and misrepresentations. In this way they might have blamed the truth but could not shame it forever. Secondly the foreign historians of the ilk of Buhler, Lassen and others belonged to the species of the ruling race. Further Self-preservation is the first law of Nature and this can only be maintained by Self-glorification and sustained by condemnation of the culture and civilisation of the subject race. The first and foremost weapon to achieve their ambition would be to distort their history, to demean their religion and to demoralise the nation by grafting alien civilisation and culture, upon the fallen

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foe. Men were not wanting to do these dirty and dastardly deeds. So the above-mentioned so-called amateurs and dilethanti crossed the seas and came over a distance of thousands of miles, in unholy zeal and zest, to write a correct history of the kings of ***Kashmir***. Their assets for this arduous task were their racial arrogance, religious bigotry and spurious superiority-complex. As a result of oblique vision and warped judgement, in neglecting the native historians, the western scholars played the part of 'doubting Thomases or careless Gallios'. They mistook the rotten shell for the ripe fruit and in doing this, they threw away the babe with the bath-water. So Buhler and his kindred chroniclers were obliged to re-write, a new history bristling with concoctions, distortions and fabrications, so as to support and strengthen the prominence and predominance of the pride and prestige of the civilisation and culture of their nation. This mentality of self-aggrandisement, spirit of self-glorification, and clamour for self-preservation should have been the corner-stone for the cathedral of their contorted and distorted Indian history.

As Lord Acton said, "All power corrupts; and absolute power corrupts absolutely"; the power-drunk Englishman, with upstart pride became the Suzerain of India. To him, the ancient Aryan culture and civilisation of Bharat was an anathema and he regarded its fame, glory and its very existence as a thorn in his flesh. So the western historians started the game of calumny and condemnation of the ancient Indian chroniclers.

Thus sprang up the mushroom growth of anti-Indian alien historians. Dr Buhler, Lassen, Keith and others, the Kith and Kin of John Bull, began to bellow with full-throated ease but their Babel of tongues could not drown the clarion call and trumpet voice of Kalhana and his predecessors, who were the seers of historic truth. The Indian historians did not desire, like heretics, to demolish and destroy the heritage left by the ancients; but their aim and ambition was, to dig deep, by the sweat of their brow, smelt the ore and extract the precious metal. In search of the gems of the purest ray serene, Kalhana dived

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deep into the fathomless abyss of the ocean, of the chroniclers of his fore-runners. The result of his labour of love was Rajatarangini, which had to be cited by the westerners, only to be mercilessly criticised and condemned.

The baneful British rule and the narcotic English medium of education, nursed and nourished the rise and growth of the rank weeds of the false and distorted history. Our ignorant and innocent youth were-made to read the histories written by the aliens and to trust them as Gospel Truth. One man's meat may be the poison of another and it so happened with the young men of India. Taught and tutored by the western scholars, our native historians walked in their foot-prints. The intoxicant of scepticism had its evil influence upon the simple minds of our college students. So they pinned their faith to the false and baseless theories of the growth of Indian civilisation and culture with the advent of Alexander, Caesar and Christ. In this manner, the western historians ***determined*** to deal a death blow and to uproot the Ancient Aryan pre-eminence. Thus for a time the glory of the Oriental chroniclers was shrouded in the clouds of the doubtful surmises and suspicions of the scholars from the Occident. With the dawn of the Sovereign Republic of Bharat, the death-knell of subjection and slavery was tolled and the gloom was dispelled. The bright and brilliant rays of the Sun of Truth began to illumine the glory and splendour of our Ancient Bharata Empire. It is high-time that the tocsin should be sounded to awaken our Native and Vernacular historians, from their deep slumber and in these pages, we herald the necessity of discharging their duty towards their Mother-land, in Vindicating her due claims and rights, to be crowned as the supreme Sovereign of age-long culture and spiritual wisdom.

Now let us follow the trend of our narrative and know what these western historians 'Buhler' and others have done; they discarded and ignored the native chroniclers. Kalhana and his predecessors; increased and diminished the reigning periods and time of the Kashmir kings and altered the names and places of some rulers. They eliminated some kings from it. They made Maurya Chandragupta 1534 B.C., a contemporary to Alexander of

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327 B.C., and in doing so, they lessened a period of 1207 years from the chronology of the kings, from the time of Bharata Battle. They neglected and rejected some of the kings of Kashmir; called Thoramana and Mihirakula as father and son, and Huna kings and lastly brought them to a later date of their own pre-conception. In thus distorting and perverting the historical facts, these westerners had to quote their kinsmen as authority, since they had no other verifiable data. This is just like, "Tickle me Tom, tickle you Toby". The absurd accusations they attributed to Kalhana, were actually done by them and so Kalhana was more sinned against than sinning. This is a case of pot calling the kettle black and two wrongs can never make a right. But it is the pity of pities that our country-men condemn their own native chroniclers, esteem alien writers as authorities and are not in a mood to be convinced, even if their blunders and mistakes are brought home to their minds. Their wisdom is consumed in confidence and what a fall it is my country-men! It is the misfortune of our Mother-land.

For the benifit of the readers who have neither leisure nor access to read the original, we give below, in brief, the substance of Kalhana's Rajatarangini so that they may arrive at correct judgement and decide the real culprits regarding the metamorphosis and mutilation of historical facts, events and circumstances:-

The first Kashmir king, prior to the Bharata battle was Gonanda I and he was a contemporary of Jarasandha. When he went to fight with Krishna, in company with Jarasandha, Gonanda I was killed by Bala Rama. The son of Gonanda I was the second king, Damodara I, who was killed by Sri Krishna, when he went to spoil the Svayamvaram of Gandhara Raja's daughter. Then Yasovati, the pregnant queen of Damodara I became the third ruler. A few months later, when she gave birth to a son, the son, after the ceremony of Jatakarma, was crowned as the fourth king under the name of Gonanda II. The history of these four monarchs was written by Nilamuni. When the fourth king, Gonanda II was one-year old, the Bharata fight took place in 3138 B.C., 36

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years before Kali Era of 3102 B C. As Gonanda II was an infant, his support for the fight was not sought by Kauravas or Pandavas. Then after a lapse of 62 years from the date of Bharata battle i.e. in 3076 B.C., commenced the Laukikabda which was proved and accepted by Dr. Buhler and other historians. The readers may themselves consider and decide how these four kings could be imaginary inventions. The successors of Gonanda II, from 5th to 39th, in all 35 monarchs, were transgressors of Vedic duties and rites and since they were anti-vedic and irreligious, their history was not recorded. On the authority of Hela Raja's work, Padmamihira wrote, the narrative of the kings from 40 to 47. The 48th monarch was Asoka and his son, Jalauka was the 49th ruler. The 50th sovereign was Damodara II. Then having conquered Kashmir, Hushka, Jushka and Kanishka (three Turushka brothers) ruled the country, as 51st king, con-jointly at the same time. Afterwards, Abhimanyu, a king of the Gonanda dynasty, re-conquered Kashmir and reigned as 52nd ruler. The history of these five monarchs was written by Sri Chchavillakara. The 53rd king was Gonanda III. His time was 2330 years anterior to the date of Kalhana's writing his chronicle, during 1148 A.D. So it comes to 2330—1148=1182 B.C., and this date was approved by Troyer and many other Western writers. There are three generations before the Bharata war; Gonanda I, Damodara I, and Queen Yasovati or Gonanda II in 3138 B.C.' and from this date to Gonanda III (B.C. 1182), the history was for a period of 1956 years. The Predecessors of Bharata fight, Gonanda I, his son, his daughter-in-law and his grandson before the war, might have ruled for 100 years; and the unknown kings (Predecessors of Gonanda I) for about 212 years; the Sum-total 1956+100+212 =2268 years' history. There was the popular tradition that the history was extant even before Gonanda III, 1182 B.C. Let the readers decide what is absurd and improbable in the popular tradition. The 51st king Kanishka should have ruled two generations prior to Gonanda III who reigned in 1182 B.C. So the 48th monarch Asoka might have ruled three generations before Kanishka. Kalhana wrote Rajatarangini after a full study of the fifteen works of his

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predecessors, ***who based their histories on the narratives of those chroniclers who were alive at the time of the respective monarchs and who chronicled what they had seen and known (R.T. 1-8, 9, 10 verses)through research of ancient records and inscriptions and exhaustive investigation of various sources of historical information.***

Though these Western historians do not possess any authentic records to write a new history of India, they had enough presumption in their infallibility and sufficient racial prejudice to reject Rajatarangini. At the same time, they are indiscreet and impudent enough to make the 48th king of Kashmir, namely Asoka, who lived in the 15th century B. C., identical with Mauryan Asoka, some wrote that they both were contemporaries. Owing to the erroneous synchronism of Alexander with Maurya Chandragupta, the Westerners brought Maurya Asoka to 3rd century B.C. On the authority of Kalhana since Kashmir Asoka and Maurya Asoka were contemporaries, Maurya Asoka should be placed in 15th century B. C., but should not bring Kashmir Asoka to a recent date 3rd century B. C., of their pre-conceived date, which was confirmed by the Puranas also. Thus they have diminished the period and brought the king of 15th century B. C., to 230 B. C., which was their pre-conceived date. Further, the Turushka king of Kashmir of the 13th cen. B.C., namely, Kanishka was placed in 78 A. D. by the western writers; they denied the very existence of the then king of Ujjain, Salivahana and deliberately declared that the Salivahana Era was no other than Kanishka Era. For this assumption, the Westerners had no written records. The so-called inscriptions and coins were forged and Spurious. Their interpretations and inferences were in concord with their pre-conceived false notions and wrong theories. From among such forged inscriptions, I place before the readers one pertaining to Mihirakula and show how it is absurd and ridiculous.

In the above quoted comment on the Rajatarangini, E. Hultzsch Ph. D., Bangalore. in Indian Antiquary Vol. XVIII p 65 and 97 speaks of the date of Mihirakula:-

Mihirakula, the king of Kashmir, was the 12th ruler, in the family of Gonanda III, who ruled as 53rd king, in 1182 B.C., that is, he was the 64th ruler in the list of the Kashmir Kings, a Kshatriya belonging to Gonanda dynasty. His father was Vasukula, the 63rd ruler and his son was Baka, the 65 king. Hultzsch accepted that he ruled for 70 years and his date was Kali 2397 years or 704 B.C., as was related in Rajatarangini. But he mentioned that Wilson put him in 200 B.C., (loc-cit. p 18) Cunningham brought him to 163 A.D., (loc-cit. p 18) and later on Dr. Fleet, on the authority of an inscription (Ant-Vol. XV, p. 252) fixed Mihirakula as a Sovereign during the 6th century A.D., and that the inscriptions are sure guides and certain sources of historical facts. This shows how the Kshatriya king Mihirakula who existed in 704 B.C., was altered into a Huna king of the 6th century A.D., by the western writers. Further they said that Thoramana who existed during 16 B.C., — 14 A.D., was the father of Mihirakula. The readers can understand now, how these occidental chroniclers tried their level best to diminish the glory of the history of Bharat. A scrutiny of that inscription shows that it was an invention and many inscriptions published in the Indian Antiquary are fabrications. Even these eminent erudite and enlightened western scholars, as they claimed themselves to be, rejected some inscriptions as forged and spurious, and the above one is the child of their fancy. As they could not find the date of that inscription mentioned in it, they barrowed the date of Mandasor No. 163, inscription and decided that Mihirakula existed in 6th century A.D. Then they adjusted the kings and altered their dates, forwards and backwards, from Mihirakula's forged date of 532 A.D.; and manufactured a modern history of Kashmir, to beguile the gullible readers. In this attempt, the westerns deleted the history of native kings for ***about a period of 12 centuries. The same process of deception and diminution of about 1200 years, they performed in the history of the Nepal Kings.*** The sin

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of this omission was due to the sin of commission of accepting Maurya Chandragupta of 1534 B.C., to be the contemporary of Alexander, of 327 B.C., in preference to Gupta Chandragupta The utterance of one falsehood brings in a train of fabrications to support and uphold the first lie; this infection, like an epidemic spread far and wide, into all Indian histories. Thus the foreigners contaminated the native sources of the history of Bharat. Prof. Lowise Jaccoliot writes as follows:-

"The Rev-Fathers, Jesuits, Franciscans, ***Srangar*** missions and other corporations unite with touching harmony in India to accomplish a work of Vandalism, which it is right to denounce as well to the learned world as to the Orientalists. Every manuscript, every Sanskrit work that falls into their hands is imediately condemned and consigned to flames. Needless to say that the choice of these gentlemen always falls from preference upon those of ***highest antiquity, and whose authenticity may*** appear incontestable.

Every new arrival receives a formal order, so to impose of all that may fall into his hands. Happily, Happily the Brahmins do not open to them the sacred stores of their literary wealth, philosophic and religious."

(Vide Lowise Jaccoliots Bible Le Indi and Vide Mr. N. Chidambara Aiyer's Varahaminira's Brihat-Samhita, English translation, Intro. Page 2, foot-note.)

We have already mentioned that Self-glorification and self-preservation were the twin-ambitions of the aliens. The European adores and admires his own civilisation and culture and never yields the palm to that of the Orient. According to his Holy Bible, the Genesis of Creation began from 4004 B. C., and the westerner believes that his culture leads all the rest. The couplet of Cowper contains in a nut-shell the ambition of the Englishman which is " I am monarch of all I survey my right there is none to dispute." As such, can we expect the western writers to be catholic and fair-minded to do Justice to the culture of Non-European nations and coloured races who posses an age-long civilisation and an ancient religion, whose spirit and soul

are the quint essence of truth and love, wisdom and godliness. With a set purpose, they mangled and mutilated our ancient history to bring it to a level of recent date to be in accord with the time of the Biblical Genesis of Creation. Their handi-work of modern history of India reveals a diseased mentality, inebriated with racial pride and intoxicated with the arrogance of the sovereign species.

Dr. Fleet, the infallible archaeologist, has given us a huge volume on the subject (Corpus Inscriptionem Indicarum Vol III). And a most valuable volume, in one respect, it is; it gives an excellent collection of the Early Gupta inscriptions. But Dr. Fleet's conclusions from them are quite wrong; his claim to have discovered the Gupta Era as beginning in 319-320 A D., is based entirely, as I shall show presently, upon an eggregious misinterpretation. Now most of the Gupta inscriptions are either not dated; or else they are dated in the Gupta Era; and so they do not disclose when the Gupta Era began. Dr. Fleet knows this; and he relies entirely upon one record, No 18, the Mandasor inscription of Kumaragupta and Visvavarman. The inscription is of a temple constructed by the weavers of Malawa when Kumara-Gupta was ruler of the earth and Visva-varman was Governer of Malava; the temple was repaired in the time of Bhanu Varman, son and successor of Visvavarman. The date of construction is given as 493 expired or 494th year of some Era; and the date of repair as 524th similarly. In the 494th year therefore Kumaragupta I was King. The text of the inscription reads excellent Sanskrit poetry; and it gives the year 493 expired ***Malavanam Gana-Sthitya*** which means "according to the calculation current among the Malawas." But the original Dr. Fleet translates the phrase as "from the establishment of the tribal constitution of the Malawas." And he quotes a parallel inscription (No. 35 of Yasodharman) in which the Sanskrit verse gives the date as 589 years (expired -- ***malava -- gana-sthiti-vasat -kalajnanaya likhiteshu*** i.e. in the years written according to the method of calculation of the Malawas for chronological (or astronomical)purpose. But here again Dr. Fleet translates the line as "from (the establishment of) the Supremacy of the Tribal Constitution of the Malawas;" adding in

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a footnote that he does not quite catch the significance of ***vasat!*** But in the name of sanity, what is this fiction of "the tribal constitution of the Malawas." Dr. Fleet does not enlighten us. When was this tribal constitution? No evidence is adduced on the point. But we are asked to believe that this was in 57 B.C. And so this Mandasor inscription, we are told, gives 494-57 or 437 A.D. as the date of Kumaragupta. This ***must be*** Kumaragupta I who lived in 127 of the Gupta Era, and so Q.E.D., the Gupta Era began in 320 A.D.! All this however, in simple English, is nothing but squibbling. The Sanskrit words in the inscriptions are quite plain; they give the year according to the "Malavagana Saka" (725 B.C.) in common use among the astronomers (Kalajnas) of Malawa; Malava-Gana-Saka 725 B.C.—494= 231 B.C. or 96 Gupta Era. The inscription (No. 18)therefore gives the date 96 G.E. or 231 B.C. for Kumara Gupta I who reigned between 94—136 of the Gupta Era, which began in 327 B.C., (or between 233—191 B.C.)

Below we give a quotation from Dr. Fleet for the convenience of the readers. Its perusal will convince them what a line of absurd arguments, illogical reasonings, and invented self-contradictory statements, Dr. Fleet adopted to hoist a false pet theory of the modernity of Indian history and recency of Mihirakula's date.

The History and date of Mihirakula By Dr. Fleet.

"The dates that have been proposed for Mihirakula and Baladitya are (1) by the late Mr. Fergusson A. D. 180 to 200 A. D. (2) by General Gunningham, during the century from A.D. 450 to 550 A.D. and (3) by Mr. Beal, 420 A.D.. Mr. Fergusson based his date on the opinion, which he then held but afterwards abandoned, that the reign of Kanishka ended A.D. 21; coupled with the statement of Rajatarangini, that twelve reigns intervened between Kanishka and Mihirakula. General Gunningham's date was based partly on Fahian's silence regarding Baladitya's samgharama and other buildings at Nalanda: and partly on the similarity of the architectural style of Baladitya's temple with that of a temple near the Bodhi-tree at Buddha-Gaya, which, he

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had already shewn, must have been built about A.D. 500. And Mr. Beal based his date (a) upon his erroneous identification of the Buddha-Gupta of Hiuen Tsang's account with the Buddha-Gupta of the Eran inscription; which, coupled with his adoption of the theory that the Gupta era commenced A.D. 190, gave to Buddha Gupta the date of 349 to 368 A.D., and for his "Grandson" Baladitya a period of fifty years later; (b) on the fact that, ***in Fa Hien's time (399-414 A.D.) Buddhism was still flourishing and there were five hundred Sangharamas in the neighbourhood of the Swat river; whereas in Hiuen-Tsang's time all the convents were ruined and desolate; which shewed that Mihirakula's persecution, during which Simha was killed, must have taken place at any rate after that period;*** (c) on the current testimony of the Chinese accounts, which state that a life of Vasubandhu, the 21st patriarch, was written by Kumarajiva in 409 A.D., and that history of the patriarchs including Simha, was translated in China in 472 A.D., and (d) on the fact that the twenty-eight patriarch, Bodhidharma, was certainly alive in 529 A.D., as he arrived in China, from South India in that year; which, allowing one hundred years for the four patriarchs between him and Simha, brought us again to 420 A.D., the period already arrived at on grounds (a) and (b)."

"The real date, however, of Mihirakula and Baladitya with of course, the margin of a few years either way, is now fixed with certainty by the duplicate pillar-inscription of Yasodharman, from Mandasor, which I publish in page 253 ff below. This inscription records that this powerful king Yasodharman has worship done to his feet by king Mihirakula "whose forehead was pained through being bent down by the strength of his arm, in the act of compelling obeisance;" i.e. that he subjugated Mihirakula. And, another Mandasor inscription, published by me at page 222 ff, above, has already given us the date of Malava Samvat 589 (A.D. 532-33) expired, for Yasodharman, we now know very closely the time of the overthrow of Mihirakula's power in, at any rate, western and Central India."

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"As regards the beginning of his reign, we have only to notice that Mihirakula's Gwalior inscription is dated in his fifteenth year. Considering all that he did subsequently in Kashmir and Gandhara, it will be admitted that this date must be very near the end of his Indian career. His fifteenth year therefore, must fall some-where about 532-33 A.D., the recorded date of Yasodharman; and in all probability a year or two before it. And we shall probably be very near the mark indeed, if we select A.D. 515 for the commencement of his career." (P. 245 to 252, Vol. XV. Ind. Ant. Ed. 1886. Text in Page 252.)

E. Hultzsch and other Western writers have accepted the date of Mihirakula to be Kali 2397 or 704 B.C., as related in Rajatarangini. Having rejected it, and the fact on which it was based that he was the ruler of Kashmir, being a descendant of Gonanda III's dynasty, as the twelfth grand-son in succession, Dr Fleet changed Mihirakula into a Huna king and brought him to a recent date of 6th cen. A.D. In order to maintain the modernity, he invented an inscription and created a non-existent monarch, by name Yasodharma, who Vanquished Mihirakula and humiliated him to bow to his feet. It is clear that this is a forged inscription which was published in Indian Antiquary Vol XV. p, 253, as No 164, of Dr. Fleet's Sanskrit and old Kanarese Inscriptions. A duplicate of this same inscription was invented as No 165, being engraved on the second stone pillar. In case there existed, at any time, a supreme sovereign who conquered the whole of Bharat from the Himalayas to Setu (Rameswaram) and reigned as the Emperor, the Puranas would have certainly praised his deeds of prowess and valour. But the narratives of the Kaliyuga kings in all the Puranas have described the monarchs from the date of the Bharata battle 36yrs B.K. or 3138 B.C., to Kali 4295 or 1193 A.D. No mention of Yasodharma was made in any one of the above books. Even Rajatarangini, which gave a graphic account of Mihirakula was silent about Yasodharman, who by the strength of his arms, could extract homage from Mihirakula. Rajatarangini related that Mihirakula was a tyrant who invaded against Simhala (Ceylon), conquered

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and killed the king, he gave the kingdom to another, and, on his return journey, slew the kings of Chola, Karnata and Lata countries; and imprisoned many enemy rulers in his fortress. If there was a great hero who could defeat and destroy a despot like Mihirakula, Rajatarangini would' indeed, have showered praises and encomiums upon the saviour of humanity. In the absence of even the slightest reference to such a peerless hero or his victories, it is evident that the much boasted victor of the whole of India, Yasodharma, was a mere figment of the fancy of the foreign historains, who by the strength of their fantastic imagination gave to airy nothings a local habitation and a name. Mihirakula never persecuted Buddhists, and destroyed their sangharamas as Dr. Fleet alleged. There is not even a single line in Rajatarangini to show that Mihirakula persecuted Buddhists and destroyd their Sanghramas. It is not true that he reigned in Central and Western India. We shall give below the story of the discovery of those inscriptions as narrated by Dr. Fleet, himself;-

Sanskrit and old Kanarese Inscriptions By J. F. Fleet, B.O.S.M.R.A.S.C.I.E. Ind.Ant. Vol. XV p 253 (continued from p 228.)

No 164 Mandasor Pillar Inscription of Yasodharman

" This is another Inscription from Dasor or Mandasor, the chief town of Mandasor Dt. of scindia's Dominions in the western Malawa Division of Central India. With the inscription of Kumaragupta and Bandhuvarman No — 162 above, P. 194 ff; it was discovered in1884 in consequence of information given Mr. Arthur sulivan; and it is now published for the first time. Like the following inscription, No 165, it is on one of a pair of magnificient monolith columns, apparently of very close—grained and good sand—stone, lying in a field immediately on the south--side of a small collection of huts, known by the name of sodani or soudani but not shewn in the maps as a seperate village, between two and three miles to the south—east of Mandasor.

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The column with the present inscription lies partially buried, north and south, with the top to the north. The base of it is rectangular, about 3'—4" high; and, as there is no socket at the bottom to indicate that it was fitted into any masonry foundation, this part must have been buried when the column stood up-right. From this base there rises a sixteen sided shaft, each face of which is about 8 1/2" broad where it starts from the base; part of the shaft about 17'—0" in length, is still connected with the base, making the length of this fragment about 21'—5"; and the present inscription, occupying five of the sixteen faces, is on the fragment, the bottom line being about 2'—2" above the top of the base. Immediately in connection of this, there lies the remainder of the shaft, about 17'—10" long at upper end of this, the faces are each about 7" broad, shewing that the column tapers slightly from bottom to top. The upper end of this fragment is flat, with a round socket projecting from it; which shews these two fragments make up the entire shaft, the total length 39'—3" or 34'—10", above the base. This column appears to have broken naturally in falling, and not to have been deliberately divided, as the other column, was, in the manner described below. The next part of this column, the lower part of the capital, lies about forty yards away to the north, close up to the hedge of the hamlet, and is a fluted bell, about 2'—6" high and 3'—2" in diameter, almost identical in design with the corresponding part of a small pillar from an old Gupta temple at Sanchi, drawn by General Cunnigham in the Archaeol—Sur --Ind, Vol X, plate XXII, No. 1. In the bottom of it ther is a socket hole about 11" In diameter, answering in size to the socket on the top of the shaft; and on the top there is a projecting socket. About twenty five yards south of this, and fifteen yards north of the column, I found a flat stone buried in the ground, just level with the surface; and, on excavating it, it proved to be next portion, the square upper part of the capital. It measures about 2'—8" high by 3'—10" square, with vertical corner edges trimmed off. I could not (get ?) at the bottom of it, but there

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must be there a socket-hole, answering to the projecting socket on the top of the bell-shaped part that came below it. I only exposed one side of it; but this was sufficient to shew that it is a lion-capital, exactly like the capital of the other column, noticed more fully below. On the top surface of it, there is in the centre a circular socket-hole about 11 ½" in diameter and 4" deep, with eight other rectangular socket-holes round it, one in the centre of each side and one opposite each corner etc. etc."

Mandasor Inscription No. 164

"The inscription refers itself to the reign of a powerful king named Yasodharman, who is evidently identical with the Yasodharman of the Mandasor inscription of Malva Samvat 589, No. 163 above, page 222 ff (Ind. Ant XV) and whose dominions are here described as including the whole of the northern part of India, from the river Lauhitya, or the Brahmaputra, to the Western Ocean and from the Himalayas to the mountain Mahendra. We have an important allusion in the statement that he possessed countries which not even the Guptas and Hunas could subdue and a still more important record, in connection with the general history of the period, to the effect that homage was done to him, by even the famous king Mihirakula. It is not dated. But Yasohdharman's date is now known from Mandasor inscription of Malva Samvat 589 (A.D. 532—33) expired No. 163 above, which mentions him and Vishnuvardhana; and the present inscription, having been engraved by the same person, Govinda, must fall with a few years on either side of that date. The object of it is to record the erection of the column for the purpose of reciting the glory and power of Yasodharman and, since the present tense is used almost throughout, and also verses 7 and 8 speak of the column as being set up by Yasodharman himself, the inscription must be one of his own time, not posthumous."

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Translation of the inscription

" May that very long banner of (the God) Sulapani destroy the glory of your enemies; (that banner) which bears (a representation of) the bull, marked by the fingers (dipped in some dye and then) placed on him by (Parvati) the daughter of the mountain (Himalaya), who causes the distant regions, in which the demons are driven wild with fear by (his) terrible bellowings, to shake; (and) who makes the glens of (the mountain) Sumeru to have their rocks split open by the blows of his horns."

"(L - 2) - He, to whose arm, as if to (the arm) of (the God) Sarangapani, the fore-arm of which is marked with callous parts caused by the hard string of (his) bow, (and which is stead-fast in the successful carrying of vows for the benefit of mankind, the earth be took itself (for succor,) when it was afflicted by kings of the present age, who manifested pride; who were cruel through want of proper training; who from delusion, transgressed the path of good conduct; (and) who were destitute of virtuous delights.

"In line 6, there is the reference of Mihirakula. "He to whose two feet respect was paid, with the complementary presents of the flowers from the hair on the top of (his) head, by even that (famous) king Mihirakula, whose forehead (was) pained through being bent low down by the strength of (his) arm in (the act of compelling) obeisance.

"There are nine lines in this inscription.

"No. 165 Mandasor Duplicate Pillar inscription of Yasodharman. There are nine lines. In the 6th line, there is the name Mihirakula and in the seventh the name of Yasodharman noted." The text of both the inscriptions is the same.

These two inscriptions Nos. 164, 165 are, indeed, forged ones, with no date. To fix a date which suits their purpose, they complicated the problem by introducing the story of the pilgri mages of Fa-Hian and Hiuen-Tsang, besides extra-

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neous and irrelevant arguments and information. The No. 163 Mandasor inscription speaks of the existence of a person, by name "Daksha," who had a great well dug, during Malava Samvat 589, the time of kings, Yasodharma and Vishnuvardhan (The Ind. Ant. Ed. 1886 vol. XV, P. 222 ff). That inscription at the bottom, says that it was engraved by 'Govinda.' On the basis of this, the name 'Govinda' was inserted in No. 164 inscription and it was concluded that these two inscriptions were of about the same date; and our western scholars decided that the time of Mihirakula was 589 Malva samvat. They misinterpreted Malva Samvat to be the same as Vikrama Samvat; have deducted B. C. 57 from 589 and imagined that the date of Mihirakula was 532 A. D. On the strength of this imaginary date, by calculating backwards and forwards, by increasing and diminishing the kings, the foreign historians have brought, the five thousand years' old history of the Kashmir kings to a very recent date. This is an inexcusable and intolerable impudent interpolation perpetrated by western chroniclers.

To refute the above conclusion of the western historians, it may be argued that the so-called engraver "Govinda" of the inscription No. 164 may be the grand-son or great grand-son or grand-father or the great grand-father of 'Govinda' of the inscription No. 163, or some other person of the same name. Then the two inscriptions differ in age. How can the date 589 of Malava-Gana-Saka of the 163 Mandasor inscription be barrowed for the undated 164 inscription?

In the pages of the book, under the title "Indian Eras" (By this Author) we have shown reasons and proved that the Malava-Gana-Saka Samvat mentioned in No. 163 Mandasor inscription is not the Vikrama Era of 57 B.C. The full name of the so-called Malava-Saka is "Malava-Gana-saka," which means the Saka Promulgated by the people of Malawa and its beginning was in 725 B C. But Vikrama-Saka was the era brought into existence in 57 B.C., by Vikramaditya, king of Ujjain. The name 'Malavaganasaka' was abbreviated into 'Malava Saka' and it is alleged that it was Vikrama-Saka, fixed by the astrologers of Malawa; and it was stated that both are identical. Further they expressed that, in B.C., 1st century there was

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no king by the name of Vikramaditya, and, if there was one, he was the same as Chandra-Gupta II of the Gupta Dynasty (according to them 5th Century A.D.) who propagated this era and calculated it from 57 B.C. With such illogical and irrational arguments, the westerners led our historians far astray from the right track. When the date of Chandra-Gupta II of Gupta line was B.C. 269-33, they have changed it to 5th century A.D. On the authority of the statements found in the inscriptions of 'Malava-gana-saka,' we have shown that it was different from 'Vikrama-Saka,' and it was used in the Malwa inscriptions during the reigning periods of the Great Gupta Emperors who flourished between 327-82 B.C.

The No. 163, Mandasor inscription contains the below Sloka etc,

"పంచసు శతేషు శరదాం యాతే ష్వేకోన నవతి సహితేషు।
మాలవ గణసిథివశాత్ కాలజ్ఞానాయ లిఖితేషు ॥ etc. etc.

पंचसु शतेषु शरदां यातेष्वेकोननवतिसहितेषु।
मालवगणस्थितिवशात् कालज्ञानाय लिखितेषु ॥

The substance of the above sloka is to this effect; "After the expiry of five hundred and eighty nine (589) years, during the traditionally established era by the people of Malwa, for the calculation of time, a person by name 'Daksha' the son of Dharmadosha, who was the minister of king, vishnuvardhana, had a great well dug, in memory of his uncle (elder father), who was minister prior to his father, under the king Vishnuvardhan." They say that this inscription contains the name of Yasodharman also and this was the same Yasodharman of their creation. As the Nos. 164, 165 inscriptions make mention of Yasodharman, the emperor of Bharat having conquered Mihirakula, got engraved the two Nos. 164, 165 inscriptions, which are undated; they say that the latter (Mihirakula) lived in 532 A. D. This is the proof they deduced to support their pet theory but the Yasodharman spoken of in No. 163 inscription was not the ***Founder*** of

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that inscrption. On the other hand, he might have been a petty ruler and not the emperor of India. More-over there is no evidence to confirm that Yasodharman (of 163 inscription) to be the same who was related in No. 164, 165 inscriptions which were undated. Besides, the Malavaganasaka was 725 B. C. (Vide "Indian Eras" by this author). According to that Era, 589 years would come to 725--589=136 B.C. At that period, Narasimhagupta of the Gupta lineage (Gupta Era 191 year) was reigning at Pataliputra. In the whole range of Bharata literature, there is no testimony of any Emperor by name "Yasodharman" having ruled at that time. On the basis of Malava-Gana-Saka being written in No. 163 inscription, we must think that the kings Yasodharma and Mihirakula to be co-existent in 136 B.C. As Malava-Gana-Saka and Vikrama-Saka are not one and the same and as the western writers fell into an error in taking them to be identical, the date of Mihirakula can-not be 532 A.D., as concluded by them. We cannot accept their history to be correct, since they wrote on the basis of this wrong calculation.

Kalhana in his Rajatarangini says that Mihirakula, who was the twelfth king from Gonanda III, (the 53rd king in the list of Kashmir kings 1182 B.C.,) lived in 2397 Kali or 704 B.C. This Mihirakula is the 64th ruler in the list of Kashmir kings and was a Kshatriya. This being the fact we have to reject all the alleged inscriptions assigning 532 A.D., for Mihirakula and describing him as a Huna. These inscriptions are forged, in order to show that Kalhana's Chronology was wrong. It is remarkable that they could not adduce any other evidence to descredit Kalhana's chronology. The anxiety of western scholars to cut down Indian Chronology was due to their attempt to bring the Indian chronology on a par with Greek chronology. (Vide Max-Muller's "History of Ancient Sanskrit Literature" Allahabad Ed. pp, 141-143 and pp 3-8 of the same book Ed. 1859 A.D.) It was for this that these two inscriptions (Nos. 164. 165 Mandasor) were forged.

As Kanishka existed twelve generations (i.e. 532 A.D. 78 A.D.)=454 years before Mihirakula, according to their arguments, Kanishka's date should recede to 590 B.C. (136

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B.C.+454=590 B.C.) The date in No. 163 inscription was in accordance with Malava-Gana-Saka of 725 B.C., and as they calculated following the 'Vikrama-Saka of 57 B.C., their chronology and history went wrong. So the dates of the kings mentioned in Rajatarangini by Kalhana are accurate and correct. Hence on the contrary, the inscriptions of Mandasor Nos. 164 and 165 are forged ones, that were advertised by them to have been discovered buried in the ground or should have been engraved on the old rocks, the remnants of a dilapidated edifice. Thus it is clear that they are not authentic inscriptions carved by the ancients. So these inscriptions No. 164 and 165, are mere inventions made in order to justify their conclusions, that 'Vikramaditya' and 'Matrigupta' did not live at the same time; that is, they were not contemporaries, during the first century A. D., and to bring Mihirakula to their pre-conceived recent date of 5th or 6th century A. D., the erroneous period of Vikramaditya or Chandragupta II of Gupta Dynasty. Vikramaditya, Matrigupta and pravarasena were contemporary kings, in the first century before and after Christ. Thoramana was neither a Huna nor the father of Mihirakula, as stated by the western writers. He was the brother of Hiranya, the 82nd ruler in the list of the Kashmir kings (16B.C. to 14 A.D.) belonging to the family of MihiraKula, the 64th ruler who reigned as a tyrant from 704 to 634 B.C. When Toramana was Yuvaraja, he, without the permission of his brother, the king of Kashmir had got melted the coins consisting "Balavigraha" (image of a female deity named "Bala") and had new ones struck with his figure; for this crime he was imprisoned by his brother where he died in captivity. On this account are extant the coins, with the picture of Toramana but not because he reigned. On the flimsy evidence of these coins, the western writers made Toramana a Huna king and father of Mihirakula; got inscriptions to make Mihirakula a monarch of 6th cen. A.D., brought the above rulers together with Chandra-gupta II of Gupta race to a later date of 6th century A.D., and thereby, freely and deliberately over-hauled the material in Rajatarangini and built anew a topsyturvy structure of Kashmir history, filled with fabs and fallacies.

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Of the relative reliability and regard for truth, so essential a qualification for purposes of history, of oriental scholars and the writers of our Puranas and ancient books on one hand and the western scholars engaged in historical research and controversy on the other hand, a fair estimate is available to us in the words of Prof. Max-Muller, himself, a well-known western scholar who interested himself in the ancient literature and religion of our country.

Prof. "Max-Muller" in his book "India; what can it teach us" P. 63 writes thus:-

"During the last twenty years however, I have had some excellent opportunities of watching a number of native scholars under circumstances where it is not difficult to detect a man's character, I mean in literary work, and, more particularly, in literary controversy. I have watched them carrying on such controversies both among themselves and with certain European scholars, and I feel bound to say that, with hardly one exception they have displayed a far greater respect for truth, and a far more manly and generous spirit than we are accustomed to even in Europe and America. They have shown strength, but no rudeness; nay, I know that nothing has surprised them as much as the coarse invective to which certain sanskrit scholars have condescended, rudeness of speech being, according to their view of human nature, a safe sign not only of bad breeding but of want of knwoledge. When they were wrong they have readily admitted their mistake; when they were right they have never sneered at their European adversaries. There has been, with few exceptions, no quibbling, no special pleading, ***no untruthfulness on their part,*** and certainly none of that low cunning of the scholar ***who writes down and publishes what he knows perfectly well to be false, and snaps his fingers at those who still value truth and self-respect more highly than victory or applause at any price.***"

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"Let me add that I have been repeatedly told by English merchants that commercial honour stands higher in India than in any other country, and that a dishonoured bill is hardly known there."

(Vide India. What can it teach us? By Prof. Max.Muller P. 63)

The late pandit N. Bhashyacharya on the treatment of oriental questions by many of the so-called ***Savents*** that we cannot refrain from quoting a few of his observations:-

"I. The writings of many of these Orientalists are often characterised by an imperfect knowledge of Indian Literature, philosophy and Religion and of Hindu traditions and a contemtuous disregard for the opinions of Hindu writers and pandits. Very often facts and dates are taken by these writers from the writings of their predecessors or contemporaries, on the assumption that they are correct, without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct.

II. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian Era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceeding the Christian era, and mankind slowly emerged for the first time from the depths of animal brutality within the last four or five thousand years.

III. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat Philosophy is rejected as an absurd and ridiculous invention of the Buddhists and others who attempted thereby to assign a very high antiquity to

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their own religion. In consequence of this erroneous impression every Hindu Book referring to the doctrines of the Buddhists is declared to have been written subsequent to the time of Gautama Buddha." (Vide 'The Theosophist, Vol. IV. page 304 et, seq.)

Prof. T.S. Narayana Sastri B.A.B.L., writes:-

"We have pointed out some of the defects in the methods of Western Orientalists and of their Indian followers in order to show to our countrymen how unsafe it is to rely upon the conclusions arrived at by these writers.

We shall, as we proceed on, have occasion to point out several fallacies committed by them with respect to the age of Sankara in particular. It is unfortunate that whenever an ancient record conflicts with any of their hasty conclusions, they should try to misinterpret or discredit the record rather than revise their own conclusions. This is the only explanation we can give of the treatment accorded to the historical portions of our Puranas and Itihasas as well as to traditions handed down from the oldest times."

(Age of Sankara part I. A. pp, 11, 12)

Rajatarangini gives a detailed description about Matrigupta as follows:- On hearing the death of Vikramaditya, king of Ujjain and son of Gandharvasena in Kali 3120 or 19 A.D., Matrigupta abdicated the throne of Kashmir and went to Benares to lead the life of a recluse. Then Toramana's son Pravarasena II administered the kingdom and remitted the surplus income of Kashmir to Matrigupta, in spite of the refusal of the latter to accept the amount. So Matrigupta gave it as gifts to the poor. The Bhavishyad Purana also related that Kali 3120 or 19 A.D., to be the last date of Vikramaditya. Hence the same was the date of the abdication of Matrigupta and there is no scope to alter it. As the initial year of the rule of Gonanda III 1182 B.C., was fixed as a demarcation mile-stone, there is no chance to change it. From that year to the end of Andha Yudhistira, a period of 1014 years, might have been subjected to an addition of 104 years by others; which being deducted (1014-104=) 910

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years should be taken as the difference between Gonanda-III and Andha Yudhistira, as in the same way, others have meddled with the reigning periods of the kings, we have to adjust them. While giving the history from the beginning of the reign of Gonanda III, the 53rd king to the 73rd ruler Andha yudhistira, the book did not speak of the reigning period of the latter (Andha Yudhistira). The sum-total of the remaining monarchs comes to only 967 but not 1014 years and we get a detriment of 47 years. (We may assign this period of 47 years to Andha Yudhistira). If we take Andha yudhistira's reigning period to be 47 years, the total will be 967+47=1014 years, the intervening period of monarchs from No. 53 to No. 73. Then the difference will be, 1014-910=104 years, excess and this adjusted by reducing the periods of the kings in the following manner :-

	Years reduced.
(1) No. 65 monarch's period of 63 years to 40 years	23 years.
(2) No. 68 ,, ,, ,, 60 ,, ,, 35 ,,	25 ,,
(3) No. 71 sovereign's ,, ,, 57 ,, ,, 35 ,,	22 ,,
(4) No. 73 ,, ,, ,, 47 ,, ,, 13 ,,	34 ,,
Total	104 years

In this way we are obliged to adjust the excess period of 104 years, if not, Matrigupta, the state-poet of Vikramaditya who was sent as ruler of Kashmir, will come to a later date of about 104 years, after the expiry of Vikramaditya in 19 A.D., and this will be contrary to history. Out of regard to facts mentioned in ancient chronicles, to see that it is not contradictory and with a desire to delete the insertions and interpolations introduced by some mischief-makers to discredit and damage the old records, we deem it our sacred duty to make the above minor alterations and slight changes, to vindicate the value of historic truth and to bring home to the minds of the present and future generations the unchallengeable fact that Vikramaditya and Matrigupta were contemporaries in the 1st century after Christ.

Rajatarangini informs us that the descendants of the Andhra Satavahana family ruled for Kali 4113 or 1012 A.D.,

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in Kashmir. We already know that these reigned during that period over the region, south of the Vindhyas. In the list of the kings, the 83rd was Matrigupta and the initial of his reign was 14 A.D., from this date to the 128th king, Sangrama Raja, the interval ought to be (1012-14=) 998 years but we get only 658 years in Rajatarangini as it stood now. The difference is a decrease of 340 years. (998-658=340 years). Without the least shadow of doubt, Kalhana declared that the interval between the date of Gonanda III and that of his time 1148 A. D., was 2330 years and he might have given the dates to be in keeping with his statement. But, it looks as if the Rajatarangini was polluted by contact with the foreign chroniclers whose sole purpose was to tarnish the glory and splendour of the ancient history of a subject nation. After having announced that 2330 years elapsed from the date of Gonanda III to his date Saka era 1070 or 1148 A. D., will Kalhana commit a reduction of 340 years while narrating the history of the Kings? Or, the historian who gave the accurate details of the kings, and their lives, together with the years, months and days, can he be so careless as not to verify, if the calculation came to the total perlod of 2330 years? We eannot hold that Kalhana would commit such a mistake. He would have mentioned correct-periods on the basis of his records and source-books and calculated accurately so that the total would come to 2330 years. But some later writers might have meddled and tampered with the dates; so as to prove that it is contradictory; to achieve their object they enhanced 104 years during the time of Andha Yudhistira, and reduced 340 years from 2330 years, fixed by Kalhana so as not to make Matrigupta contemporary of Vikramaditya; these increasings and diminishings were made with a motive to support their theory of modernity. If we calculate the periods of Kings from Gonanda III :—

From	53rd King Gonanda III to 73 Andha Yudhistira	1014	Years.
„	74 Pratapaditya to 79 Sandhimati	192	„
„	80 Meghavahana to 89 Baladitya	332	„
„	90 Durlabha to 106 Sukhavarma (Karkotaka family)	260	„
		1798	

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	B. F.	1798
From 107 Avantivarma to 116 Unmattavanti		84 years
,, 117 Yasaskara to 126 Dittha Devi		76 ,,
,, 127 Samgramaraja to 132 Harsha		98 ,,
,, 133 Uchchala to 136 Jayasimha		38 ,,
(Date when Rajatarangini was written 1148 A.D.)		2094 Years.

If from Kalhana's total 2330, the total as per above table 2094 is subtracted 2330-2094= 236 years reduction is obtained. This difference, we cannot attribute to the inability of Kalhana as it will be doing injustice to him and it ought to be due to the tampering of interested interpolators. As the contemporaneity of Matrigupta and Vikramaditya does not accord in this, the excess of 104 years, which occurred during the period of 1014 years to the end of Andha Yudhistira, should be added to the above 236 years reduction and we get a total (236+104=) 340 years detriment. So to have an accurate and correct calculation, these 340 years are to be distributed among the reigning periods of the successors of Matrigupta, so as to arrive at the grand total period of 2330 years, as mentioned by Kalhana. It seems that 260 years were set apart to the 17 kings of the Karkotaka family, from 90 to 106 rulers and the residue was deducted from this. The 260 years for 17 kings will roughly come to 15 years for each ruler. If we add the period of 340 years reduced by subsequent writers to 260 years mentioned as the reigning period of the above 17 kings, the total comes to (340+260=) 600 years. We have distributed the aggregated period among the rulers of the Karkota family as given below:—

Kings of the Karkotaka family.

No.	Period in the book.	adjusted period.
92	9 years.	59 years.
93	4 ,,	34 ,,
96	7 ,,	57 ,,
97	4 ,,	44 ,,
99	31 ,,	51 ,,
100	12 ,,	52 ,,
	67	297

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	B. F.	67	297
101		7 years	57 years
102		12 ,,	52 ,,
103		36 ,,	56 ,,
		122 years.	42 years.

122+340=462 years. The total of Karkotaka race 260+340=600 years have been adjusted and each king got an average of 35 1/3 years only, as the previous kings of other dynasties got.

About the Laukikabda, Dr. Buhler wrote as follows:—

Extract from Dr. G. Buhler's preliminary Report on the results of the search for Sanskrit Mss. in Kashmir.

(Ind. Ant. Vol V, 27 th page ff; Ed. 1876)

" They (Rajatarangini manuscripts) also led to the discovery of the real nature of the Kashmirian Era which has been used by Kalhana in the last three books of his chronicle, and is still in use among the Brahmins in Kashmir. Its true name, derived from the supposed secular-precession of Urs a6Major, is the era of the Saptarshis. It began on Chaithra Sudi, 1st of the 26th year of the Kaliyuga or March-April 3076 B. C. In using it the Kashmirians usually leave out the hundreds, though there are instances in which they have been added. The year 24, stated by Kalhana to be equal to saka 1070, is really the year 4224 of the Saptarshi Era. With this key it will become ***possible to fix the chronology of the later Kashmirian kings with perfect accuracy.***" (P. 28 of Ind. Ant. Vol V. Ed. 1876)

Dr. Buhler admits that the Kali Era starts from 3102 B.C., and the Saptarshi Era from Kali 26 or 3076 B. C. The age of Mahabharata war is 36 years before Kali, ie. 3138 B.C. This Saptarshi Era is other-wise called ***Yudhistira Kala or the Laukikabda.***

The readers are requested to add 25 years to the dates given below in Kashmirabda so as to get an equivalent Kali Saka date. We have given the dates as per the Christian Era.

Kings of Kashmir.

As per the list of Rajataranginī :-

Serial Number	Name of the King	Years reigned	Before Louki-kabda or Kashmirabda 3076 B.C (Kali 26)	Before Christ.
1-5	Names not known.	212	374-162	3450-3238
1.	Gonanda I.	50	162-112	3238-3188
2.	Damodara I	48	112- 64	3188-3140
3.	Yasovati (wife of 2 and mother of 4)	$\frac{1}{2}$	64-63$\frac{1}{2}$	3140-3139$\frac{1}{2}$
4.	Gonanda 11, (before war $1\frac{1}{2}$ years after war 55 years)	$56\frac{1}{2}$	63$\frac{1}{2}$- 7	3139$\frac{1}{2}$-3083
5 to 39.	According to Kalhana names are not known. But Mulla Ahmed's history of Kashmir written in the Persian language gives the list of the lost 35 kings of Kashmir from No. 5-39 of the list given in Kalhana's Rajatharangini. Gonanda II (the 4th king in the list of the Kings of Kalhana's Rajatarangini ;) was Killed in a battle by Parikshit, king of Hastinapura in 3083 B.C. As Gonanda II left no heir, Parikshit incorporated Kashmir into his empire. He ruled it from Hastinapura for			

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42 years. At the time of his death in 3041 B.C. Parikshit gave Kashmir to his second son "Harnadeva." 23 kings of the Pandava dyanasty and twelve other kings ruled for 1331 years from 3083-1752 B.C.

			B.L.-A.L.		
5.	Parikshit.	42	7—35.	3083-3041	
6.	Hernadeva.				
7.	Ramadeva.				
8.	Vyasadeva.				
9.	Drunadeva.				
10.	Simhadeva.				
11.	Gopaladeva				
12.	Vijayananda.				
13.	Sukhadeva.				
14.	Ramananda.				
15.	Sandhiman.				
16.	Marahandeva. & Kamandeva.				
17.	Chandradeva.				
18.	Anandadeva.				
19.	Drupadadeva.				
20.	Harnamdeva.				
21.	Sulkandeva.	Total 34 Kings from No. 6 to 39 ruled for 1289 years (B.L. 35 to A.L. 1324 or B. C. 3041 to 1752)			
22.	Sinaditya.				
23.	Mangaladitya.				
24.	Khimendra.				
25.	Bhimasena.				
26.	Indrasena.				
27.	Sundarasena.				
28.	Galgendra.				
29.	Baladeva.				
30.	Nalasena.				

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			B.L. A.L.	B.C.
31.	Gokarna.			
32.	Prahlada.			
33.	Bambru.			
34.	Pratapaseela.			
35.	Sangrama chandra.			
36.	Larik chandra.			
37.	Biramchamdra.			
38.	Babighana.			
39.	Bhagavanta.			
40.	Lava	39	1324-1363	1752-1713
41.	Kusa or Kusesaya	39	1363-1402	1713-1674
42.	Khagendra	39	1402-1441	1674-1635
43.	Surendra (Issueless)	39	1441-1480	1635-1596
44.	Godhara (Another Kshatriya family)	39	1480-1519	1596-1557
45.	Suvarna	39	1519-1558	1557-1518
46.	Janaka	39	1558-1597	1518-1479
47.	Sachinara (His Paternal uncle Sakuni's great grand-son)	31	1597-1628	1479-1448
48.	Asoka or Dharmasoka (Gonanda Dynasty) He lost his kingdom and Mlechchas occupied it and he fled to forest. His son	48	1628-1676	1448-1400
49.	Jalauka- (reconquered and reigned)	56	1676-1732	1400-1344
50.	Damodara II.	50	1732-1782	1344-1294
51.	Hushka, Jushka and Kanishka.	60	1782-1842	1294-1234
52.	Abhimanyu	52	1842-1894	1234-1182
	Total	2268 years.		

53. Gonanda III. Crowned in 1894 A.L K. or 1182 B.C.

Gonanda I was a poet. Dharma-Asoka was the 48th king of Kashmir, counting from Gonanda I. He belonged to the Gonanda dynasty. Kalhana says that this king freed himself from sins by

embracing Buddha's religion and built the city of Srinagar, with ninety-six lakhs of houses, resplendent with wealth. He appears to have been a poet. (R. T. 1- 101)

Kings of Kashmir

Dynasty of Gonanda III. From 1182 B.C. to 272 B.C. Total 910 years. (21 Kings. From 53 to 73.)

Serial Number	Name of the king.	Years reigned	Kashmirabda or Loukikabda	Christian Era B.C.
53	Gonanda III	35	1894—1929	1182 — 1147
54	Vibhishana	54½	1929—1983½	1147 — 1092½
55	Indrajit	35½	1983½-2019	1092½— 1057
56	Ravana	30	2019—2049	1057 — 1027
57	Vibhishana II	35½	2049—2084½	1027 — 991½
58	Kinnara or Nara	39½	2084½-2124	991½— 952
59	Siddha	60	2124—2184	952 — 892
60	Utpalaksha	30½	2184—2214½	892 — 861½
61	Hiranyaksha	37½	2214½-2252	861½— 824
62	Hiranyakula	60	2252—2312	824 — 764
63	Vasukula	60	2312—2372	764 — 704
64	Mihirakula	70	2372—2442	704 — 634
65	Baka	40	2442—2482	634 — 594
66	Kshitinamdana	30	2482—2512	594 — 564
67	Vasunamdana (Poet) (Author of Smara Sastra.)	52	2512—2564	564 — 512
68	Nara	35	2564—2599	512 — 477
69	Aksha	60	2599—2659	477 — 417
70	Gopaditya (Built the temple of Adi Sankara called Sankara—charya or Thakti Sulai—man, in B. C. 367—366. He founded several temples and Agraharams. He was a poet.)	60	2659—2719	417 — 357
71	Gokarna	35	2719—2754	357 — 322

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72	Kinkhila or Narendra—ditya.	37	2754—2791	322 — 285
73	Andha Yudhistira. (He was called Andha Yudhistira by the people, because of his having small eyes; in fact he was not blind.	13 910 yrs.	2791—2804	285 — 272

The Total period from Gonanda III to Andha Yudhistira was 910 yrs.

Kings in Taranga II. (Dynasty of Pratapaditya.)

From 272 B. C. to 80 B. C. Total 192 years (6 kings.)

74	*Pratapaditya	32	2804—2836	272 — 240
75	Jalaukasa	32	2836—2868	240 — 208
76	Tunjina	36	2868—2904	208 — 172
77	Vijaya	8	2904—2912	172 — 164
78	Jayendra	37	2912—2949	164 — 127
79	Sandhimati	47	2949—2996	127 — 80
		192		

From No. 74 to 79 six kings ruled for 192 years.

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* Foot-note:— In Rajatarangini it is stated that this pratapaditya, a ***relative of Vikramaditya*** was brought by the ministers from a distant land and placed on the Kashmir throne. He ruled Kashmir 272—240 B. C. Vikramaditya referred to here must be Sri Harsha Vikramaditya of Ujjain 457 B. C. Kalhana says here that this Vikramaditya — —the relative of the Pratapaditya — —was not the Sakari Vikramaditya (of 57 B. C.)

Kings in Taranga III

Dynasty of Andha Yudhistira who belonged to Gonanda Dynasty From 80 B.C., to 252 A.D., 10 kings, Total years 332.

80.	Meghavahana	34	2996-3030	80-46
81.	Pravarasena or Sreshtasena or Tunjina.	30	3030-3060	46-16
82.	Hiranya(elder brother of Toramana died issueless. (Toramana died in prison. His wife and his son were in exile.)	30	3060-3090	16-14 A.D.
83.	Matrigupta (He was sent by Vikramaditya of Ujjain as king of Kashmir in 14 A.D.)	5	3090-3095	A.D. 14-19
84.	Pravarasena II (Toramana's son)	60	3095-3155	19-79
85	Yudhistira II contemporary to Salivahana, founder of the Era 78 A.D.	39	3155—3194	79—118
86	Lakshmana (Narendraditya)	13	3194—3207	118—131
87	Tunjina or Ranaditya (Poet)	42	3207—3249	131—173
87	Vikramaditya	42	3249—3291	173—215
89	Baladitya	37	3291—3328	215—252
	With this king the Gonanda Dynasty ends.	332		

Ten kings ruled for 332 years, Dynasty of Gonanda Ends.

Kings in taranga IV. Karkotaka Dynasty.

From 252 A.D. to 852 A. D. Total 600 years. (17 kings.)

90	Durlabha vardhana, (Son-in-law of No. 89 king)	36	3328—3364	252—288
91	Durlabhaka or Pratapaditya	50	3364—3414	288— 33

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92	Chandrapida or Varnaditya	59	3414—3473	338—397
93	Tarapida or Udayaditya	34	3473—3507	397—431
94	Lalitaditya or Muktapida (Poet)	36	3507—3543	431—467
95	Kuvalayaditya	1	3543—3544	467—468
96	Vajraditya or Bapyayika or Lalitapida	57	3544—3601	468—525
97	Prithivyapida	44	3601—3645	525—569
98.	Sangramapida	7 days.	3645-	569
99.	Jayapida. (Pandit and poet. R. T. IV. 404; 489; 497; 548: slokas)	51	3645-3696	569-620
100.	Lalitapida	52	3696-3748	620-672
101.	Sangramapida II.	57	3748-3805	672-729
102.	Chipyata-Jayapida	52	3805-3857	729-781
103.	Ajitapida	56	3857-3913	781-837
104.	Anangapida	3	3913-3916	837-840
105.	Utpalapida	5	3916-3921	840-845
106.	Sukhavarma	7	3921-3928	845-852

Total 600 years

Karkotaka Dynasty ends. These 17 kings ruled for 600 years.

Kings in Taranga V. Utpala Dynasty.

From 852 A.D. to 936. Total 84 years. (8 kings)

107.	Avantivarma (In his court flourished many poets like Anandavardhan, Ratnakara etc.)	28	3928-3956	852-880
108.	Sankaravarma (Contemporary to Lalya Sahi, Brahmin king of the Yavanas, in Uttara Jyotisha, Divya Kataka and	20	3956-3976	880-900

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Simhapura, now formed part of Afghanistan.)

109	Gopalavarma minor by mother sugandha.	2	3976—3978	900—902
110	Sankata— 1			
111	Sugandha . }	2	3978—3980	902—904
112	Suravarma, } 1			
113	Partha	14	3980—3994	904—918
114	Nirjitavarma	2	3994—3996	918—920
115	Chakravarma (murdered)	14	3996—4010	920—934
116	Unmattavanti.	2	4010—4012	934—936
	These 8 kings ruled for 84 years.	84 years.		

Kings in Taranga VI. - Brahmin Kings.

Gupta Brahmin Dynasty From 936 A.D. to 1012 A.D.
Total 76 years (10 kings)

117	Yasaskara	$9\frac{1}{2}$	4012—$4021\frac{1}{2}$	936—$945\frac{1}{2}$
118	Varnata 1 month			
119	Sangramadeva 5 months }	$\frac{1}{2}$	$4021\frac{1}{2}$-4022	$945\frac{1}{2}$-946
120	Parvagupta	2	4022—4024	946—948
121	Kshemagupta	9	4024—4033	948—957
	Total 21 years			

(Wife Diththa Devi or Didda; contemporary to Bhima Sahi of Kabul, descendant of Lalya Sahi. Didda is the grand-daughter of Bhima Sahi; (Daughter's daughter.)

			Kashmira-bda or Lo-ukikabda.	A.D.-AD.
122	Abhimanyugupta, minor; By mother Didda.	14	4033-4047	957-971
123	Nandigupta. (second son of Didda; minor by mother Didda.	1	4047-4048	971-972

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124.	Tribhuvanagupta, 3rd son of Didda; minor by mother Didda.	2	4048-4050	972-974
125.	Bhima gupta; fourth son of Didda and minor by mother Didda.	5	4050-4055	974-979
126.	Didda or Diththa; herself reigned. Daughter of Simharaja of Lohar, wife of 121 Kshemagupta.	33	4055-4088	979-1012
		76 years		

This Lohar family belongs to the Andhra Satavahana dynasty. This Simharaja is the son-in-law of Bhima Sahi of Kabul who belonged to the Thomara Dynasty, one of the four Agni Vamsis. These ten Brahmin kings ruled for 76 years.

Kings in Taranga VII. Satavahana Dynasty; Lohar Family.

From 1012 A.D. to 1110 A.D. Total 98 years. (6 kings)

127.	Sangramaraja Brother's son of Didda; contemporary to Trilochana Pala of Kabul 1000 to 1021 A.D.	15	4088-4103	1012-1027
128.	Hariraja	22 days		
129.	Anantadeva	35 years	4103-4138	1027-1062
	Do again	16 ,,	4138-4154	1062-1078
130.	Kalasa or Ranaditya. Pandit and Poet So Patron of Pandits and poets.	10	4154-4164	1078-1088
		76 years		

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131. 132.	Utkarsha, Harsha	22	4164-4186	1088-1110

These six kings ruled for 98 years.

Kings of Taranga VIII

Agni Vamsi or Brahma-Kshatra Kings From 1110 to 1148 A.D. Total 38 years (4 kings.)

133. 134.	Uchchala, Sankharaja	10	4186-4196	1110-1120
135.	Sussala	8	4196-4204	1120-1128
136.	Jayasimha	20	4204-4224	1128-1148
		38		

The Sum total of all the reigns after Gonanda III the 53rd king.

53rd king to 73rd—910 years.
74th „ „ 79th—192 years.
80th „ „ 89th—332 years.
90th „ „ 106th—600 years.
107th „ „ 116th— 84 years.
117th „ „ 126th— 76 years.
127th „ „ 132nd— 98 years.
133rd „ „ 136th— 38 years.

Total 2330 years.
Before Gonanda III 2268 years. 2268 „
Grand Total——4598 years

i.e. Kalhana's time 1148 A.D. 4598-1148=3450 B.C. From 3450 B.C., we have the history of Kashmir.

Kalhana mentioned that Jayasimha was the ruler of Kashmir, when he wrote the Rajatarangini, in the Saka 1070 years. If we add 78 to 1070, we get the Christian Era 1148 A.D. It appears that Jayasimha ruled for some time more, (till 1154 A.D.,) from the following Sloka.

"సుతః సుస్సల భూభర్తుః సంప్రత్యప్రతిమక్షమః।
నందయన్ మేదినీ మాస్తే జయసింహో మహీపతిః॥

सुतः सुस्सल भूभर्तुः संप्रत्यप्रतिमक्षमः।
नन्दयन् मेदिनीमास्ते जयसिंहो महीपतिः॥

(Rajatarangini VIIth Taranga. Sloka 43 of the last list of the kings. Vol. II, page 300)

Sussala's son, Jayasimha, was ruling, with peerless patience, in a prosperous condition when Rajatarangini was being written; so says Kalhana. He was a Brahmin scholar and his father was Champaka Prabhu, that is the king of "Champaka Pura," a small subsidiary state to Kashmir.

Kalhana's father was a tributary to the king of Kashmir, besides being the Prime Minister. This family might have been a branch of the Satavahana dynasty. Rajatarangini relates that the Lohar kings who were subordinate to the kings of Kashmir, belonged to Andhra Satavahana race. The 120 th king in the list, Parva-gupta, a descendant of Satavahana dynasty, since he got the crown of Kashmir, the Brahmin kings of Gupta family became rulers of Kashmir. The Brahmin king of Lohar was the son-in-law of Bhima Sahi of the Hindu Brahmana Sahi king in Kabul. His daughter 'Didda Devi' was married to Kshe -magupta, the son of parvagupta. The 127 th king in the list, "Sangrama Raja" was the nephew or brother's son to Didda Devi was son of Lohar king. Rajatarangini clearly mentions that he was a descendant of Satavahana family. From the above lineage, it is evident that Kalhana was Andhra Niyogi Brahman prabhu. Further, it is stated in Rajatarangini that the author of "Kashmir Raja Katha", by name Hela Raja, was a pious and righteous Brahmin. As this person also belonged to Satavahana family, it is clear that he too was of Andhra Niyogi Royal family. The Puranas pronounced that the Andhra Satavahana race split up into several offshoots and spread all over the land. These Andhra Brahmin families, held sovereignty not only over the South but also over the North; in, Kashmir, Lohar, Champaka Pura etc the Sahi family ruled by the name of "Dhakkan Territory," in

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Simhapura, Divyakataka, Uttara Jyotisha regions; these Yavana states were conquered and consolidated into one kingdom and ruled. Its modern name is Afghanistan.

It is evident, from the last verse in Vol. II of Rajatarangini, given below, that the ancestors of Kalhana were originally the residents of the Godavari region in Telugu-nad.

"గోదావరీ సరిదివోత్తుములై స్తరంగై।
ర్వక్త్రైఃస్ఫుటం సపది సప్తభి రావతంతీ।
శ్రీకాంతరాజ విపులాభి జనాబ్ధిమధ్యం।
విశ్రాంతయే విశతి రాజతరంగిణీయం॥ (Raj Vol. II. P. 300.)

गोदावरी सरिदिवोत्तुमुलैस्तरंगै।
र्वक्त्रैः स्फुटं सपदि सप्तभिरापतंती॥
श्रीकान्तराज विपुलाभिजनाब्धिमध्यं।
विश्रांतये विशति राजतरंगिणीयम्॥

As the Godavari River, having branched off into seven tributaries empties itself into the Ocean, this history of Rajatarangini also enters into the midst of the Ocean of the people, to enjoy rest and tranquillity. In this way Kalhana concludes his work. As Kalhana compares his book to the Godavari, in preference to the Holy rivers Sindhu and Vitasta of Kashmir, it is likely that his fore-fathers might have belonged to a Brahmin family which migrated from the region of the Godavari River. The fact that the Godavari branched off into seven streams at its confluence with the sea, is not well-known through-out India. If Kalhana took this phenomenon for his simile, we may pause and investigate if he was any connections, ancestral or personal, with the Godavari region.

Ancient records and old inscriptions should be the sources for history. The narratives constructed on the basis of personal predilections and racial prejudices should be considered as romances woven out of idle fancies but do not deserve the name of history. There might be lapses and slips in the traditional

records maintained by the chroniclers from generation to generation. In the absence of the printing press, certain errors might have crept in due to the negligence of the scribes or the lack of comprehension on the part of the writers. When similar slight mistakes occur, the duty of the modern research scholar will be to mend them in such a way as to maintain the trend of the popular tradition but not to mangle and mutilate the original with insertions and interpolations, so that it might appear a monstrasity. On the flimsy ground of a contradiction hear and there, the historian should not condemn it as a legend and reject the first three Tarangas as Dr. Buhler did. Further it will be highly blameworthy and injudicious to overhaul the old history and to write a new one so as to suit their misconceptions of modernity. As regards Kalhana and his Rajatarangini, the western writers played the game of 'run with the hare and hunt with the hound.' Dr. Buhler, who rejected the first three Tarangas, expresses that "with this key, ***it will become possible to fix the chronology of the later Kashmirian kings with perfect accuracy,***" and in doing so Buhler blows hot and cold in the same breath. We are not able to reconcile how Buhler could accept the authenticity of 'Saptarshi Era' made use of by Kalhana and recognise 'The last three books of his chronicle, while at the same time he rejects the authority of the first three Tarangas, (i. e. the whole history of the Gonanda dynasty consisting of 89 kings, covering of a period of 3702 years from 3450 B.C., to 252 A. D.)

"The first inclination of European thinkers is to deny the existence of that which they so much dislike."

(Page 2, Ed VIII, Esoteric Buddhism by A. P. Sinnet, 1903 first Edition being printed in 1883.)

The sorriest part of the whole business is that in this fanciful reconstruction of the history of ancient India almost every source of information has been used except the most direct and valuable ones, namely the historical material contained in the sanskrit Itihasas and Puranas. Scholars, with an infinite deal of labour, hunted out references to India in the stray scribblings of Greeks and Romans, in Ceylonese

traditions, Chinese travellers' tales, Tibetan gossip, Assyrian remains; they searched in every region from China to Peru other than India itself till at a late date they tried to find confirmation, and only confirmation, of preconceived theories in Indian "archaelogical evidences" as conventionally interpreted by themselves.

Later Kashmir History.

The recent history of Kashmir, since the date of Kalhana that is from 1148—1295 A. D., and that of the kings is not known to us.

The Muslims

From 1295—1324—25 A. D., the throne of Kashmir was occupied by Raja Simha Dev. In his time came to Kashmir [1]'Shahmir' from Swat: 'Renchan [2]Shah' from Tibet and 'Lankar [3]Chak' from Dardistan. They took service under the king and were granted Jagirs. ***Little did the king know that the very men whom he was harbouring*** in his kingdom with such kindness would one day overthrow the Hindu rule in Kashmir. "He well played the host but the guests untrue to their self returned his hospitality in a way of which very few parallels are there to be found in the worlds's history." (P. 44; A short History of Kashmir By P. Gwashalal B. A.)

In 1322 A. D. Zulfi Kadir Khan alias Dulch, a descendant of cruel Chengiz Khan family, invaded against Kashmir with seventy thousand cavalry. He plundered the country, slaughtered innumerable men and women, both young and old and carried away with him fifty thousand Brahmins as slaves. Most of these captives while they were passing through the mountain regions of "Deva Sar", died of snow and frost. The king 'Simha Deva' fled to 'Kishtavar' and his general Ramachand

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Foot Note:— 1. Shahmir was grandson of Fur-shah a famous hermit 2. Renhan shah was a Tibetan prince who had been defeated by his uncle. 3. Chak was ruler of Dardistan who was vanquished by his enemies.

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escaped to "Gaganjir." After the enemy left the land, the general Ramachand came back and tried to run the government. But the prince, who came from Tibet and got a Jagir from the Kashmir king, murdered Ramachand, married his daughter and became king. Then he embraced Muhammadanism at the hands of Julo Bulo Shah, a Muslim Divine. Renchan Shah took the name of "Sadruddin" and put the Hindus to many torments. He planned to extirpate them root and branch. After a rule of 25 years, he died.

After the expiry of 'Sadruddin' alias Renchan Shah,' Simha Deva's brother, "Udayana Deva" became king in 1327 A. D. He married the widow - Queen and reigned for fifteen years. When Udayana Deva died in 1343 A. D., his minister, 'Shah Mirja' usurped the throne under the title of "Sham Shuddin." As he compelled the Queen to wed him, she committed suicide. Sham Shuddin ruled for four years and he was not a bad king. Since the date of his coronation, from 1325 A.D., he founded 'Renchan Shah Era.' After the death of Shamir or Sham Shuddin, his son, 'Sultan Jamshed' became King in 1347-48 A D. But his youngest brother, Ali Sher invaded against his brother, defeated him at 'Avantipuram, battle and became king with the title of 'Allauddin' Ali Sher'. He reigned from 1348 to 1360 and had many old buildings repaired. He had a city, 'Allaudinpuram', built in his name. During the last years of his reign, a great famine occurred. Thereupon, his eldest son, Sultan--Shah--Uddin ruled from 1360 to 1378 A. D. He had to fight with the emperor of Delhi, Feroz Shah Tuglak and the battle, after some time, ended in peace. As a result of the treaty, he was accepted as the king from 'Sirhind to Kashmir.' He was a pigot and hated other religions. He had many temples razed to the ground. His queen divorced him. During the last days of his rule, the country was inundated and ruined by floods. Then his brother. Kutubuddin ruled from 1378 to 1394 A. D., and he was a lover of letters. As a result of hostility, he was imprisoned by Nawab Hussain Shah kutubuddin of Lohar. At the time of this king, one 'Said Ali' came to Kashmir from 'Handan' and made mad efforts to convert the people

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to the Islam Faith. In this proselytism, there was no other alternative than to become a victim to the sword and so many Brahmins, who did not embrace Islamism, were mercilessly massacred. Among the Muhammadan monarchs, there was a bigot, possessed with the zeal of conversion, and he was an inconoclast by name 'Sikandar,' who reigned from 1394 to 1417 A.D. He had credit of a breaker of idols, destroyer of shrines and a flail and hammer of the Hindus. He earned the reputation of consigning to flames into the bargain a bundle of the sacred threads or Yajnopavitams, weighing Seven maunds, which were removed from the necks of the Brahmins who refused to be proselytized into Islamism. The famous temples of Martanda and others in Avantipuram, and others in Pandrethan, Ganeshbal, Bij Bihara were pulled down and levelled with the ground. There is a gossip that Sikandar perpetrated all the flagrant atrocities and inhuman crimes of extirpating the Hindu race, on the advice of a Muslim converted Hindu minister. But prima facie, this rumour is incredible and preposterous to boot, in the face of worst bigots and fanatics who played Devil's dance with other peoples, lives and wives, not only in India, but all over the world, when their passions veered on all sides, subjected to the hurricane of heathenism and heterodoxy. As an instance, in 1398 A.D. Timur invaded India and perhaps excelled 'Sikandar' in his diabolical deeds. Since his lust for riches was lulled by an untold ransom of wealth, Kashmir escaped scatheless. On the death of Sikandar, his son, Ali Shah ruled from 1417 to 1423 A.D. This was not only a chip of the old block but he even shamed his father, because Ali Shah made war upon his own unarmed, untaught and untrained subjects. He was a tormentor of the guileless and gullible masses. The rule of the jungle prevailed in his time and then there was neither safety nor protection to man's life and property. He was contemporary to Henry VI of England. During his reign, Ali shah looked after the comforts and the conveniences of the Muhammadans. By the time of the Muslim rule in 1325 A.D., Kashmir was the home of Sanskrit scholars and seat of learning and wisdom. In the reign of Ali Shah (1423 A.D.) only eleven families

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of scholars remained in the country. What a contrast is presented to the readers by that picture and this picture! Kashmir the crown of Sanskrit lore and learning and the diadem of Aryan culture and civilisation was reduced with in a period of 63 years, from 1360 to 1423 A D., into a waste-land and wilderness by the cupidity of the Muslim monarchs and the lunacy of their religious bigotry and fanaticism.

Then Zain-ul-Abdin alias Badshah ruled from 1423 to 1474 A.D. He was a just and peaceful monarch and ruled for fifty years. He loved his subjects as his own children and granted them all freedoms, including the liberty of faith, religion and worship. During his reign, the learned Kaulo, Dar and other Brahmin families went from India and domiciled permanently in Kashmir. Pandit Mahesvar Nath Kaulo and Mirja Pandit were the leaders of these learned families. Their off-spring are found in Kashmir even to-day by the name of Bhanamasis. Zain-ul-Abdin was a patron of learning and letters and his court was the centre for many Hindu and Muslim poets and scholars. Once, when he had a Quarrel with a Muslim poet, called Mulla Ahmad, the king expelled him from the court. There-upon, on being sent a eulogy of poems, the sovereign forgave the poet and permitted him to attend the court as usual. As he had unbounded confidence in the Hindus, they were entertained in almost all the offices of the state. The Brahmins who sought services were termed "Karkuns" and the learned Pandits were styled 'Bachabats' or religious priests. (These two sections resemble Niyogi and Vaidiki sects of the Andhra Brahmin caste.) The Bachabats are Brahmins devoted to religious rites, study of vedas and performance of Sacrifices as prescribed in the sacred Books. On the contrary, the Karkuns engaged themselves in the affairs of state and politics and followed the profession of public utility and social service. These divisions developed into two water-tight compartments, having no intermarriages, even to-day, between the two branches.

This sovereign Zain-ul-Abdin had a canal by name, 'Nallamar' dug and had bridges built in seven places. Further, he had a beautiful twelve-storeyed palace constructed in the city 'Naushera' and even this city was planned by the king himself. Every storey

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of the palatial building consisted of fifty spacious rooms which can accommodate five hundred people. This palace was named 'Zaina Dab.' From Anderkot to Sopar he had an aqueduct constructed for a great storage for rain-water and this anicut was used as a thoroughfare also. The ***temple of Sankaracharya*** on the hill of the same name was repaired in his time. When this monarch suffered from a malady, a Brahmin Physician cured the disease by proper medicines and restored him to health. The king promised the Brahmin a boon. Then the selfless Brahmin Doctor prayed for the abolition of 'Zazia' tax levied upon the Hindus in his reign. Apple and pear fruit-trees were introduced into Kashmir. He conquered Punjab and Tibet and extended his kingdom from Peshawar to Sir-Hind. There was a tradition that a Hindu soul transmigrated into the body of this sultan and this was the cause of the Pro-Hindu administration of the kingdom. He was just, king and peaceful monarch who meted out justice to all his subjects equally irrespective of caste and creed, race or religion. But, his last days were full of anxieties and worries, as his sons were evil-minded and engaged themselves in fraternal fueds and strifes. Their mutual quarrels robbed the peace of his mind.

Raji Khan alias Haider Shah of 1474-75 A.D., was a drunkard and he tormented the Hindus and destroyed their temples. Then Hassan shah succeeded him and ruled from 1475-87 A.D. Though this king was addicted to wine, he did not cause sufferings to Hindus. Afterwards Mohamed Shah came to the throne from 1487 to 1489 A.D. During these two years there was much blood-shed and the land grew red with the wars waged and people slaughtered. In 1489 A.D., Fatch Shah became king. This miscreant monarch, at the point of the bayonet, converted twenty four thousand Brahmin families into Islam Faith. As Fate also was adverse to the Hindus, nine thousand Brahmins lost their lives, on their way to 'Haramukha Ganga,' from the severity of snow and frost. The place of their death won the notorious name of 'Hap Radan' or dead [1]Defile.'

Foot Note 1 :-

" Ay biyaban kashida Sar tarikh
Ghul gufta—"Tabahiye panditan."

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"Having lifted its head from the desert, the date was said by the will—o—the—wisp—" the destruction of the Pundits. (Vide. P. 52. A Short History of Kashmir By P. Gwasha Lal B.A.)

Then, Mohammed Shah became (Second time)	1493-1501 A.D
Fatch Shah became king (Second time)	1501-1514 A.D.
Mohamed Shah king (third time)	514-1514 ,,
Fatch Shah King (third time)	1514-1517 ,,
Mohamed Shah (fourth time)	1517-1527 ,,
Ibrahim Shah.	1627-1529 ,,
Mohamed Shah became king (fifth time)	1529-1537 ,,
Sham Shuddin King	1537-1538 ,,
Ismail Shah king	1538-1540 ,,
Ibrahim Shah II	1540-1540 ,,
Nazur Shah	1540-1541 ,,
Ismail Shah II.	1541-1553 ,,
Iaib Shah	1553-1554 ,,

During this period, the whole interval was occupied by civil war for the throne among the contending claimants and the people had no protection.

The ehaks

Nothing is clearly known about the Chaks and their origin was vague. During the rule of 'Simha Deva Raja' there was a person by name 'Lankar Chak,' an officer in the service of the king. He came from 'Darad' region and gradually the number of this race increased. These were of the Shia sect. It was believed that the first Chak was the son of a Kashmiri woman, born to a Rakshasa or a preternatural being (monster). Ghazi Khan was the first ruler in 1554 A.D., and he was a descendant of the above-mentioned Lankar Chak family. He converted many Hindus into the Shia sect. Seven of this family reigned over Kashmir and they were petty rulers. Of these, 'Gulmarg' had the city constructed. Another gave his daughter in marriage to Salim known as 'Jehangir,' the Emperor of Delhi. Akbar sent an invasion under the command of Mirza Kasim against the Chak rulers. He came through ***Rajori,*** the capital of Kambhoj kingdom and in 1586 A.D., defeated the Chak Nawabs. Then Kashmir became a part of the Delhi Empire.

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1. Ghazi Chak reigned as king from 1554—1563 A,D.,
2. Hassan ,, ,, ,, 1563—1570 ,,
3. Ali Shah ,, ,, ,, 1570—1579 ,,
4. Yusuf Shah ,, ,, ,, 1579—1580 ,,
5. Syed Mubarak Khan ,, ,, 1580—1580½ ,,
6. Dohar Shah ,, ,, ,, 1580½—1581 ,,
7. Yusuf Shah ,, ,, ,, 1581—1585 ,,
8. Yakub Shah ,, ,, ,, 1585—1586 ,,

During their reigns was nothing worthy of note except that they plundered the people as opportunity occurred.

The Mughals

Akbar established good governementin Kashmir. The lands were properly surveyed and reasonable taxes were levied. About one crore of rupees, in the form of taxes, Akbar received from Kashmir. Akbar had the country administered through his governors.

1. Governor-Mirja Kasim Khan from 1586 to 1587 A.D.
2. ,, Syed Yusuf Khan ,, 1587 to 1590 ,,
3. ,, Mohamed Quluk Khan ,, 1590 to 1601 ,,
4. ,, Mirza Ali Akbar ,, 1601 to 1606 ,,

After Akbar, Jehangir became emperor 1606 to 1627 A.D.,

The Governors sent by Jehangir ruled as follows:—

1. Governor Nawab Kubleh Khan from 1606—1609 A.D.
2. ,, Hasham Khan ,, 1609—1612 ,,
3. ,, Safder Khan ,, 1612—1615 ,,
4. ,, Ahmad Begh Khan ,, 1615—1618 ,,
5. ,, Dilawar Khan ,, 1618—1620 ,,
6. ,, Iradat Khan ,, 1620—1622 ,,
7. ,, Itirad Khan ,, 1622—1633 ,,

Once, when the Hindus complained against the misrule of Kubleh Khan, the Emperor Jehangir had that governor removed from the office.

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Shah Jahan 1627 – 1658 A. D.

1.	Governor	Zaffar Khan	from	1633–1640 A. D.
2.	,,	Murad Bakhsh	,,	1640—1641 ,,
3.	,,	Nawad Ali Mardan Khan		1641—1642 ,,
4.	,,	Zaffar Khan	,,	1642—1646.
5.	,,	Zarbiat Khan	,,	1646—1648 ,,
6.	,,	Hassan Begh Khan	,,	1648—1650 ,,
7.	,,	Lashkar Khan	,,	1650—1659 ,,

During the Governance of Ali Mardan Khan, the house of Mahadeva pundit was subjected to arson, by a fanatic called Khwaja Khan and many Brahmins were put to sword. When Shah Jahan came to know of these misdeeds, he expressed his regret and sorrow and he condemned the criminals to condign punishment.

Aurangazeb 1658 — 1707 A. D.

1.	Governor	Itimad Khan	from	1659—1662 A.D.
2.	,,	Ibrahim Khan	,,	1662—1663 ,,
3.	,,	Islam Khan	,,	1663—1664 ,,
4.	,,	Saif Khan	,,	1664—1667 ,,
5.	,,	Mubariz Khan	,,	1667—1668 ,,
6.	,,	Saif Khan	,,	1668—1671 ,,
7.	,,	Iftikhar Khan	,,	1671—1675 ,,
8.	,,	Quam-ud-din	,,	1675—1678 ,,
9.	,,	Ibrahim Khan	,,	1678—1686 ,,
10	,,	Hafiz-ulla-Khan,	,	1686—1690 ,,
11	,,	Muzaffar Khan,	,	1690—1692 ,,
12	,,	Abu Nazar Khan.	,	1692—1698 ,,
13	,,	Fazil Khan	,,	1698—1701 ,,
14	,,	Ibrahim Khan	,,	1700—1706 ,,
15	,,	Nawazish Khan,	,	1706—1708 ,,

As per the royal commands of Aurangazeb the Pundits of Kashmir were subjected to a series of atrocities. The sufferings of the Hindus were beyond description. Men were converted into Islamism by force; the maids were abducted and were sent into the harems of the Muslim chiefs and princes of several provinces. Countless Hindus were made Muslim proselytes. Then

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unable to bear their troubles and tribulations, the Brahmins went to Punjab to 'Tej Bahadur', the Ninth Sikh Guru or prophet and represented their grievances. They supplicated him to become the saviour of the Hindu race and religion. On hearing their complaints, the Sikh priest sat lost in thought and contemplation. At that crisis, the priest's son of nine years old, by name 'Guru Govind Singh', who was playing in the street came in and asked his father who the new comers were and what was the cause of their sorrow. To this the Priest Tej Bahadur, gave reply to his son as follows:- "Aurangazeb compels these Brahmins to embrace Muhammadanism and puts them to untold sufferings. In case an innocent individual sacrifices his life on their behalf their troubles will be at an end." Then Guru Govind Singh, with folded hands saluted his father and spoke; 'Oh! Father! whose soul is more Saintly than yours? Is not, protection of cows and Brahmins, the bounden duty or Dharma of a Kshatriya? Why not you sacrifice your life in this holy cause?" Then the father asked, "You are still a child! In my absence, who will take care of you?" To this question, the boy promptly replied; "The great God will take care of me. Almighty God will vouch-safe my protection! you need have no anxiety or concern about it." Elated and inspired by this bold reply of the boy, Guru Tej Bahadur advised the Brahmins to this effect, "You please go to Aurangazeb and tell him that the Brahmins of Kashmir, disciples of Tej Bahadur, would become Muslims, if you convert their preceptor at first into a Muslim." So saying he sent the Brahmins away. All the Pundits, then, went to Lahore, and presented a petition, as advised by Tej Bahadur, to the Governor Zalim Khan. The Governor duly endorsed it, asked them to submit to the emperor of Delhi and sent them with necessary safe escort. They did so. At sight of the representation, the joy of the emperor knew no bounds. He gave orders for the safe conduct of these Brahmins to their homes and issued commands to the Governor of Kashmir to stop all further forcible conversions. Then the emperor sent a mandate to Guru Tej Bahadur at Anandpur to come to Delhi. When Tej Bahadur, with five followers, came to Agra on 24-6-1675 A.D. there he was put in chains and sent to Delhi. His five disciples accompanied their preceptor and reached

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Delhi on 15-11-1675 A,D. Tej Bahadur interviewed the emperor and had a conversation with him. Aurangazeb commanded and forced Tej Bahadur to become a Muslim. Beside himself with noble rage, Tej Bahadur disobeyed the Imperial commands. The emperor flew into a fury and gave orders to chop off the head of the Sikh priest. When the executioners took him to the scaffold, Tej Bahadur gave secret instructions to one of his followers to carry his head and to give it to Guru Govind Singh. On 27 November 1675 A.D., Tej Bahadur was executed. The follower 'Bhayi Jeeta' deceived the watchmen, took the severed head of Tej Bahadur and gave it to Guru Govind. With great respect and reverence, Guru Govind searched the head- dress and found a letter in it, with the writing. " Sar-i-khud dadam magar Sir-i-Khuda na dadam" meaning that "he had given his head but not God's secret (i.e, religion) " In other words, the letter contained sentences which can noted the sense that he sacrificed his life to save his soul. On seeing the writing, Guru Govind felt righteous indignation, for the violent death of his innocent father and swore on the spot that he would not rest content until he took vengeance by expelling the Muslims from Bharat.

There were two tremendous earth quakes in 1669 and 1681 during the reign of Aurangazeb. In 1672 and 1678 Delhi was in flames and a prey to arson. In 1682 a great flood submerged Delhi and in 1683 Delhi was devastated by a dire famine. These may be Nature's Nemesis for Aurangazeb's atrocities to learned Hindus and godly Tej Bahadur Guruji.

Shah Alam. 1707-1712 A. D.

1.	Governor Zaffar Khan from	1708-1709	A.D.
2.	,, Ibrahim Khan ,,	1709-1709	A.D.
3.	,, Nawazish Khan ,,	1709-1711	A.D.
4.	,, Inayatulla Khan ,,	1711-1712	A.D.

Afterwards, between 1720-1722 A.D., the Hindus in Kashmir were subjected to sufferings by Muslims. A great army under the command of ' Abdul Samad' was sent from Lahore by the emperor, Muhammad Shah, in 1722 A.D. He had the tormentor of the Hindus, 'Mulla-Sharaff-ul-uddin' killed and had

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fifty muslim miscreants hanged. All the heinous crimes committed towards the Hindus were arrested and put an end to and he bestowed even justice and good government to all the subjects without distinction of colour, caste or creed and race or religion.

Faruk Shiar. 1713-1719 A. D.

1.	Governor	Ali Muhammad Khan	from	1712—1714 A.D,
2.	,,	Aziz Khan	,,	1714—1715 ,,
3.	,,	Ali Muhammad Khan	,,	1715—1716 ,,
4.	,,	Atram Khan	,,	1716—1716 ,,
5.	,,	Inayatulla Khan	,,	1716—1719 ,,

Muhammad Shah. 1719-1748 A. D.

1.	Governor	Inayatulla Khan	from	1719—1720 A.D.
2.	,,	Abdul Samad Khan	,,	1720—1723 ,,
3.	,,	Azim Khan Bahadur	,,	1723—1724 ,,
4.	,,	Inayatulla Khan	,,	1724—1725 ,,
5.	,,	Akidat Khan	,,	1725—1727 ,,
6.	,,	Aghar Khan	,,	1727—1728 ,,
7.	,,	Amir Khan	,,	1728—1735 ,,
8.	,,	Dil-Diler Khan	,,	1735—1738 ,,
9.	,,	Fakhur-ul Dwala	,,	1738—1739 ,,
10.	,,	Ataya Ulla Khan	,,	1739—1741 ,,
11.	,,	Asad Baz Khan	,,	1741—1745 ,,
12.	,,	Abu-ullo-Mansur Khan	,,	1745—1748 ,,

Ahmad Shah, 1748-1754 A. D.

1.	Governor	Abullo Mansur Khan	from	1748—1753 ,,
2.	,,	Ali Kuli Khan	,,	1753—1753 ,,

The Afghans

With Muhammad Shah Durani, as leader, in 1753, the Afghans Conquered Kashmir and ruled the country. The Hindus were cruelly treated under their rule.

Raja Sukhajivan was the first Governor, 1754 to 1762 A.D. In 1762 A.D., Sukha Jivan was defeated by Nuruddin Khan Bam-Zai and he began to govern.

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Afghan Governors: The period of their Administration.

1.	Bland-Khan Bam Zai	from	1762-1764	A.D.
2.	Nuruddin Khan Bam Zai	„	1764-1766	„
3.	Khoram Khan	„	1766-1767	„
4.	Mir-Fakir-Ulla Cantan	„	1767-1767	„
5.	Nuruddin Kham Bam Zai	„	1767-1770	„
6.	Khoram Khan	„	1770-1771	„
7.	Amir Khan Jawan Sher	„	1771-1772	„
8	Amir Khanjawan Sher Diler Zung.		1772-1776	„
9.	Haji Karim Dad Khan	„	1776-1783	„
10.	Azad Khan	„	1783-1785	„
11.	Madad Khan	„	1785-1786	„
12.	Amair Dad Khan	„	1786-1788	„
13.	Gaffar Khan	„	1788-1788	„
14.	Zuma Khan	„	1788-1792	„
15.	Mirza Khan	„	1792-1793	„
16.	Mir Hazar Khan	„	1793-1794	„
17.	Mir Rahmat-Ulla Khan.	„	1794-1794	„
18.	Kifayat Khan	„	1794-1795	„
19.	Arsal Khan	„	1795-1796	„
20.	Abdul-Ulla-Khan	„	1796-1802	„
21.	Abdul-ulla-Khan	„	1802-1807	„
22.	Ata Muhammad Khan	„	1807-1813	„
23.	Muhammad Azim Khan	„	1813-1819	„
24.	Zabbar Khan	„	1819-1819	„

In 1766 A.D., Lal Muhammad Khan subjected the Hindus to inhuman cruelties. The sixth governor, KhoramKhan honoured and respected the Hindus while the fourth, Mir Fakir-ulla Khan put to death all the famous Hindu scholars. By force he had about two thousand Hindus converted into Islamism. The ninth governor destroyed the Hindu family of Zammu king. The tenth governor Azad Khan, a descendant of Madir shah, had a pair of Hindus put in each hay sacks and sewn air-tight. Then the sacks were immersed in the waters of Dalo Lake and in this way, numberless were killed. The city of Poonch was besieged for a week.

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the houses were looted and many Hindu inhabitants were slaughtered indiscriminately. A Hindu by name 'Dilaram Kuli' who was a favourite of the Ninth Governor was made 'Diwan' or minister. During the term of the 16th governor, a Kashmir Pundit named 'Pundit Nanda Ramtik' was appointed Prime Minister of Kabul. For some time his name was inscribed on the Kabul coins. A Scholar Jayaram Bhan was made minister to Nasirud Muhammad. Within a period of six months, twentieth Governor collected one crore of Rupees and took the amount to Kabul. Even in the worst days, the Hindus exhibited their merits and virtues to the world. On the whole, the Afghan rule was a night-mare and a reign of terror and molestation. Poets portrayed that, by an odd twist of Fate, Kashmir the Paradise on Earth was left in charge of Dragons and Dare-Devils."

Pundit Birbal Dar, a victim to the cruelties of Muslims went to Lahore and sought the assistance of the Sikhs to exorcize Kashmir of these Muslim monsters. Ranjit Singh, the Sikh leader and the lion of Lahore sent his armies twice against Kashmir but could not expel the Afghans. On the third occasion, during 1819 A.D., by a military manoeuvre, the Sikh army came into conflict, at Pir Panchalo, with thirty thousand Afghan forces. There a sanguinary battle was fought and the Pathan troops were completely routed and great numbers lost their lives. This unprecedented defeat struck terror into the minds of the Pathans and the rest ran in hot haste to their homes in Afghanistan. In this manner, these Muslim miscreants were expelled from Kashmir, the Eden of the Earth, which by their misdeeds they converted into Purgatory.

The Sikh Governors sent from Lahore

1.	Governor	Misri Diwan Chand	from	1819	A.D.
2.	„	Diwan Motiram	„	1819-1820	„
3.	„	Sardar Hari Singh Nalwa		1820-1821	„
4.	„	Diwan Motiram	„	1822-1824	„
5.	„	Diwan Chunilal	„	1824-1827	„

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6.	„	Diwan Kirparam	„	1827-1831	„
7.	„	Bhim Singh Ardali	„	1831-1831	„
8.	„	Sher Singh	„	1832-1834	„
9.	„	Colonel Mian Singh	„	1834-1841	„
10.	„	Sheik Gulam Mohiuddin		1841-1846	„
11.	„	Sheik-Imamuddin	„	1846-1846	„

On the whole, the sikh rule was not difficult. The administration was just and there was religious toleration. In 1827 A.D., there were three instances of Brahmin women performing Sati or Ascending the funeral pyre with their dead husbands. In 1831 A.D., many people died of famine. Some migrated to other provinces. Besides famine the country suffered from floods. There was an earth quake in 1827 A.D. Many died from the spread of Cholera. During the Muslim rule all traces of Hinduism were uprooted. The Muslims declared 'Zehad' or Crusade against the people of other faiths. ***Zehad is a holy war waged by Muslims against the Hindus by which the latter were converted into Islamism or put to death. Even heavenly bliss is inferior to the joy of 'Zehad' and such sayings were incorporated in the quran Sheriff by bigots and fanatics.*** The blind belief of the Muslim masses in these wrong notions might have been the cause of their cruel actions and violent atrocities which dehumanised and demoralized that race. Expurgation of such offensive passages from the Holy Quran would enhance the glory and the grace of that race and religion. Whatever vicissitudes overtook them though exposed to humiliations and mortifications, the Hindus did not lose heart but rose equal to the occasion and were prepared to sacrifice pelf, power, property and even life. They did not, for loaves and fishes or for a mess of pottage relinquish their self-respect and fathers'- religion. They pinned their faith to the ideal portrayed in these lines

"To every man upon this earth
Death cometh soon or late;
And how can man die better

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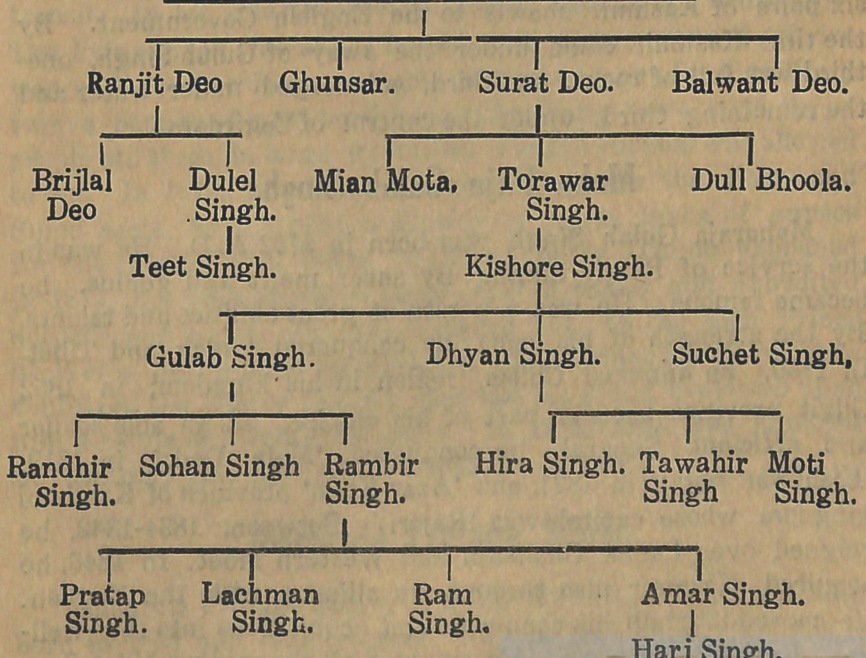
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods?"

and illustrated its truth in their lives. Though residing in the country of the enemy, the Hindus, on the strength of their moral stamina, could rise to the highest places of power and honour and discharge their duties, according to the dictates of their conscience. The oath taken by Guru Govind Singh to avenge his father's death by the destruction of the Muslim rule and the holy pledge to wear the Kirpan bore fruit and the Muhammadan Empire was ruined within a century. The mill-stones of Heaven grind though slow but sure and this truth was vindicated beyond doubt.

The Dogras.

Genealogical Tree of the Dogra House.



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The Dogras.

After the final defeat and collapse of the Pathans, the Sikhs were the masters of the Punjab and reigned over that region. During this period, the English were, by degrees, making attempts to establish their authority all over India and to find a colonial Eastern Empire. On 10-2-1846, near Sobroan the two armies met and the Sikhs received a knock-down blow at the hands of the British battalions. On account of the utter defeat, towards the war expenses and indemnity, the Sikhs were compelled to surrender Kashmir and some more territory to the English. As a result of the treaty entered into on 16-3-1846 A.D., for an amount of Seventy-five Laksh of rupees, the English gave to the Maha Raja Gulab Singh, the territory of Kashmir, consisting of the eastern region to the Sindhu river and the western part to the Ravi river. Maharaja Gulab Singh had to pay annually a tribute of one horse, twelve goats and six pairs of Kashmir shawls to the English Government. By the time Kashmir came under the sway of Gulab Singh, one-third was full of rocks, one-third, submerged under water and the remaining third, under the control of Zagirdars.

Maha Raja Gulab Singh.

Maharaja Gulab Singh was born in 1792 A.D. He was in the service of Ranjit Singh. By sheer merit and genius, he became famous. He was a person of great abilities and talents. By the strength of his arms, he conquered Ladak and Tibet. In 1850, he annexed Chilas region in his kingdom; in 1852 Gilgit province became part of his empire. As an able soldier and efficient General, he conquered 'Main Dedo' in 1819, 'Kishtwar' region in 1821, and 'Azar Khan' province of Kambhoj kingdom whose capital was 'Rajori.' Between, 1834-1842, he reigned over Ladak, Chalistan and Western Tibet. In 1846, he acquired Kashmir also through an alliance with the English. He consolidated all his conquests and acquisitions into the well-knit Kashmir kingdom. He subdued all the raiding hill tribes, trained them to lead an honest peaceful life and thus got rid of robbery and brigandage from the country. As a skilled

statesman, he made petty villages grow into big cities of Srinagar and Zammu. He was a patron of letters and learning and of poets and scholars. He lent a helping hand to fine arts and he was the personification of the milk of human kindness. He died in the interval of 1857-1858. During his reign trade and commerce increased. Free or feudal service was forbidden under his rule. The land-leases and the gift-deeds of the Jagirdars were scrutinised and confirmed. After his death, his son, Rana Bir Singh came to the throne.

Rana Bir Singh.

This prince was born in 1829 at Ramghar. He loved his people and worked for their welfare. Though a Hindu, he showed tolerance to other faiths and religions. He spent large sums of money for works of public utility like education and laying of roads and thoroughfares, for traffic and transit. In his rule there were neither decoits nor drunkards. The living-index was at its lowest ebb; eighty pounds of rice was sold for one Rupee; people got sixty pounds of milk or twelve pounds of meat per Rupee. As fruits were dead cheap, people ate them in large quantities and the surplus was allowed to rot. In 1872, when quarrels arose between the Shia and Sunni sects, he granted a subsidy of three lakhs of rupees for the protection of Shias. When a horrible famine happened in 1877, the king expended large sums of money and expedited succour and relief. In 1876, Edward VII, as the then Prince of Wales paid a visit to Kashmir. The Prince of Wales, then conferred the title of G.C.S.I upon the king and bestowed upon him a salute of twenty one guns. In 1869, Gilgit was annexed in Kashmir. He died on 15-9-1885 in Jammu.

Maharaja Pratapa Singh.

Maharaja Pratapa Singh, G.C.S.I., G.C.I.E., L.L.D., etc. was born in 1850 and was crowned king in 1885 A.D. He was a pure Kshatriya and a follower of Sanatana Dharma. He was a lover of justice and generous-hearted. To relieve and redress the sufferings of the sorrow-stricken was his daily duty

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and every day, the noble and saintly Sovereign, raised some miserable individual from the slough of despair and distress. This liberalminded monarch showed greater love towards the aliens than the natives. He was merciful to a fault and this weakness was resented by some. He abolished all taxes, repugnant to the people; the tax upon the Muslim marriages was removed. The monopoly of the state and the control of the Government over mass-production of the shawls was cancelled. He introduced local administration like Municipalities and re-organised Military Department. Public works Department was inaugurated. The Jhelum-Valley road and Bannihal Cart-Road were constructed. The subjects enjoyed the amenities of free-education and free-Medicine. In short, his virtues entitle him to be styled sovereign-saint or Rajarshi. He breathed his last on 23-9-1925. As he died issueless he adopted Jagat Deva Singh, the Second son of the Poonch ruler, who performed the funeral rites and obsequies.

Maharajah Hari Singh, G. C. I. E., K. C. V. O., son of Amar Singh, the brother of Pratapa Singh, adorned the Kashmir throne in 1925 A.D. He was a great lover of education and enlightenment and established schools all over the land to eradicate illteracy.

His son, Maha Rajah Karan Singji Bahadur, became the ruler in 1951 both these are alive.

Finish.

Om - Tat Sat.

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APPENDIX.

Malawa Gana Saka Kali 2377 ; B.C. 725.

The province Malwa attained its independence in 725 B.C., commemoration of which the Malawa-Gana-Saka (or Era) was started by the people of Malwa. The western Indologists deliberately ignored this fact and wrongly identified this Era with Vikrama Era of 57 B.C., and consequently brought down all the inscriptions of Malawa-Gana-Era to the fourth and fifth centuries A.D. Therefore the period of the Guptas which was identical with the age of the inscripitions was brought to the 4th and 5th centuries A.D. Thus the Gupta Era which actually commenced in 327 B.C., was pushed forward to 319-320 A.D.

So, a close examination of this question is of great historical value.

An inscription found in Mandasar has this :-

"పంచసు శతేషు శరదాం యాతేష్వే కోననవతిసహితేషు।
మాలవగణస్థితివశాత్॥"

पंचसु शतेषु शरदां यातेष्वेकोननवतिसहितेषु ।
मालवगणस्थितिवशात् ॥

Dr. Fleet interpreted it as, "from (the establishment of) the Supremacy of the— tribal constitution of the Malawas." (Gupta Insc. P. 154). After writing this, he said that it is difficult to interpret the word "Vasat". As Dr. Fleet and Dr. Peterson interpreted "Stiti" does not mean "Sthapana" or establishment; prof. Kielhorn said that 'Gana' means "Ganana" or reckoning; Dr. Bhandarkar said that the interpretation is not correct. The correct meaning is; when 589 years elapsed after the "Malavagana"; here "Gana" means 'Collection' tribe and 'Malavagana' means 'collection of Malava people'. The complete reading of the Sloka is as follows:-

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"పంచసు శతేషు శరదాం యాతే ష్వేకోననవతిసహితేషు।
మాలవగణస్థితివశాత్ కాలజ్ఞానాయ లిఖితేషు॥"

पंचसु शतेषु शरदां यातेष्वेकोननवतिसहितेषु।
मालवगणस्थितिवशात् कालज्ञानाय लिखितेषु॥

(Dr. Fleet's Gupta Inscriptions no. 35 or Gupta Inscriptions Page 154 or Mandasor Insc. no. 163.)

After an elapse of five hundred eighty-nine years of the period which was established among the community of Malava people, for the knowledge of time, and was in traditional use; or ***in accordance with the Malawa-gana-saka which was established for the knowledge of time, after a lapse of 589 years;*** the underlined would be a better rendering. The above sloka, with the last portion "Kalajnanaya Likhi-teshu" would mean that ***"five hundred and eighty nine years elapsed, since the period fixed for calculation of time, to be in traditional use, among Malava people."*** So it was established by the people of Malava country and was known as "Malava-Gana-Saka"; but it was not known by which king it was established and it has no connection with any ruler. It is the Era established by the people of Malava, in commemoration of their independence and the chronology was calculated beginning from that date. So it is reasonable to call it Malava-Gana-Saka as noted in the inscriptions and it is not Vikrama Saka.

As it is stated to be traditional to Malava people, it ought to have come into Vogue with the existence of the Malava tribe or the dawn of Malava as an independent State; and should have been in custom. Then only it would apply to the whole community and would become fixed. In case it refers to a certain king, it can not be applied to the whole people. As such all the present existing Sakas bear the names of the kings; for instance. Yudhistira Saka, Cyrus Saka, Sri Harsha Saka, Vikramarka Saka, Salivahana Saka and others, go by the names of the rulers. The Gupta Saka was termed after the Gupta Dynasty. Loka-Kala or ***Laukikabda*** was established by the people and hence was called after the people.

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Similarly, so that it might concern to all the country-men of Malava it is styled "Malavanam Ganastitya" (Indian Anti. Vol. XV. *P.* 201; Gupta Insc. P. 87) Malava-gana stiti-vasat; (Dr. Fleet's Gupta Insc ,no. 35. Malava ganamnate, and malava Purvyayam, (Bhandarkar's commemaration Vol. pp 193, 194) but not with the appellation of a particular king.

It was not used to denote any ruler and so we should not consider it as Vikrama Saka. The above expressions evidently indicate that the Malava-gana-Saka had reference to the whole tribe and it should have been a red-letter-day in the annals of the Malava people. To know this, we have to make a review of the ancient history of Malava country.

The ancient history of Malawa State

Before the Bharata Battle. Malava was an independent kingdom. Since the Bharata War, it was incorporated in Hastinapura Empire and was a feudatory state. In the year of dissolution of Hastinapura Empire, Kali 1468 or 1634 B.C., "Maha Padma Nanda" became Emperor of Bharata, at Magadha. He invaded against Sub-ordinate rulers, killed Kshatriya kings and installed non-kshatriya monarchs in their places. So the Puranas described him as "Sarva Kshatrantako Nripah" or the Destroyer of the Kshatriya rulers. In 850 B.C., a Brahmin by name, "Dhunji" with the help of the people, united Malava and became king. But he was obliged to be a vassal of the sovereigns of Magadha Empire. In 730 B.C., a descendent of Dhunji family declared Malava an Independent State.

"In Indian Manuscripts we find Malwa noticed as a Seperate province eight hundred and fifty years before the Christian Era. When Dhunji, to whom a divine origin is attributed. is said to have established the power of the Brahmins and to have been the founder of a powerful dynasty."

"The family of Dhunji is said to have reigned three hundred eighty seven years when Putraj, the fifth in descent, dying without issue, Adab Panwar a prince of a Rajput clan still numerous in Malwa, ascended the throne, establishing the Panwar dynasty which continued to hold sway for upwards of one thousand and fifty eight years."

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"During the period that Dhunji's family held Malwa we find no particular mention of them until about seven hundred and thirty years before Christ, when Dhunji's successor is said to have shaken off his dependence on the Sovereign of Delhi (i.e. Magadha Emperors). From this time we lose all trace of kingdom of Malava until near our own era, when Vikramaditya, a prince whom all Hindu authors agree in describing as the encourager of learning and the arts, obtained the sovereignity." (Memoir of Central India by Ch. Payne M.A. pp.7,8.) (Vide K.Venkatachalam's Kali Saka Vijnanam part III p.p. 40)

When Malwa asserted independence in 730 B.C., there was a quarrel with Satavahana Emperor of "Sri Satakarni" of Magadha. He was the fifth king in the list of "Andhra Emperors." Some time might have elapsed to make him accept the independence of Malwa. By 725 B.C., Malawa had its independence recognised and entered into friendly alliance with the rulers of Magadha. From that date, the Malwa people might have established an Era which concerned to their community and termed it "Malawa-gana-Saka." According to this 589 or 136 B.C., would be 191 the year of Gupta Saka. During that year, the Mandasor inscription no. 163 might have been written. As related in the Puranas, according to the movement of the Saptarshi Mandala, after the Andhra Satavahanas, the Guptas came to rule from 327 B.C. So the year 589 (136 B.C.) mentioned in Mandasor no. 163 inscription would be "Malava-Gana-Saka" but not "Vikrama Saka" was otherwise called 'Samvat' but nowhere as Malava-Gana-Saka. Vikramaditya was born after an expiry of three thousand years in Kali, as stated in the Puranas, "Purne Trimsat Sate Varshe" and it is discussed elsewhere in this book. So the king by name Vikramaditya was born in 101 B.C. He was crowned king of Ujjain, in 82 B.C., and founded his era in 57 B.C., after expelling the Sakas from the country. As Vikrama Saka was established in 57 B.C., and was promulgated by the Sovereign, its founder, the previous existing "Malava-gana-Saka" of 725 B.C., and Sri Harsha Saka of 457 B.C., went out of use. There were no many signs of their reference after the advent of Vikramarka.

(For further details see "Indian Eras" by this Author.)

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Rajatarangini Part II

1. Age of Lord Buddha

There is no authoritative text of ancient times declaring definitely and directly the date of Lord Buddha. It belongs to a very ancient time. In the histories and other writings of modern times, the dates ascribed to Buddha are tentative and based on conjectures and imagination. The dates ascribed to Buddha by the modern European historians are based on the wrong identification of Sandrocottus, the Emperor of Magadha, mentioned by the Greek historians who accompanied Alexander on his invasion of the Punjab as Maurya Chandra Gupta of the Maurya dynasty of Magadha. These ancient Greek historians, make mention of three successive rulers of Magadha Xandrames Sandrocottus and Sandrocyptus. Mr. Rapson E.J. suggests the equivalence of Xandrames in Greek to Chandramas in Sanskrit. (Vide E.J. Rapson's Ancient India, pp 469, 470 of the Cambridge History of India Ed. 1922).

This wrong identification of Maurya Chandragupta as the contemporary of Alexander has vitiated the entire chronology of the ancient history of Bharat including the date of Lord Buddha.

The Greek historians never specified the contemporary of Alexander as Maurya Chandragupta or Gupta Chandragupta. It is unreasonable to identify their Sandrocottus with Chandragupta of the Maurya dynasty as he was only the Chandragupta of the later Gupta dynasty. Xandrames or Chandramas can in that case, be identified as Chandramas or Chandra Sri, the last of the Andhra dynasty of the kings of Magadha. Chandragupta who founded the Gupta dynasty was his minister and general. His son Samudragupta was even then another general in the Magadha army. At that time, Alexander was informed as follows, in response to his enquiries regarding the Magadha ruler and his army. "King Agrames or Xandrames kept in the

field an army of 20,000 cavelry, 200,000 infantry, 2000 Chariots and 3000 or 4000 elephants." (Ibid.)

This Xandrames could be no other than Chandra Sri, the last Emperor of Magadha of the Andhra dynasty. The kings of Magadha who succeeded to the Empire after the Andhra dynasty were known as Andhra Bhrityas and belonged to the Gupta dynasty. The term Andhra Bhritya signifies service in the court of the Andhra kings. Chandra Gupta, the founder of the Gupta dynasty, a minister and general in the army of Chandra Sri, the last Andhra king of Magadha, appointed himself regent on behalf of the minor heir, with the connivance of the queen, subsequently got rid of the minor and declared himself the ruler of Magadha. As he wished, in his turn, to pass over his heir Samudragupta, a son by his eldest wife, in favour of another son by a younger wife, in fixing the succession to the throne, Samudragupta was preparing, with the help of his maternal grandfather, the king of Nepal, to rebel and declare war against his father to claim his right to the throne. It was at this juncture that Alexander invaded India and the three successive rulers of Magadha brought to his notice could be only Chandrasri of the Andhra dynasty, Chandra-gupta the founder of the Gupta dynasty and his son Samudra-gupta. While this is the correct identification, they have been wrongly identified respectively as Mahapadma-nanda or Dhana-nanda, Chandragupta (Maurya) and his son Bindu-Sara.

Due to this wrong identification the ancient history of Bharat has been shifted forward by a difference of 12 centuries. Alexander's invasion took place In 326 B.C. Chandragupta of the Gupta dynasty belongs to 327-320 B.C. So the contemporary of Alexander could be only Chandra-Gupta of the Gupta dynasty and never Chandra-gupta of the Maurya dynasty. All the Puranas in which we find Chronological accounts of the kings of Bharat begin their accounts with the Mahabharata War and trace the dynasties of the kings of the various kingdoms of Bharat from that starting point. If we reckon from the date of the Mahabharata war 3138 B.C., and follow the lists of the kings and their reigns specified in the Puranas, we reach

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the reign of Chandragupta of the Gupta dynasty in Magadha by 326 B.C. This, the identification of Gupta-Chandragupta of Magadha as the contemporary of Alexander tallies with all the dates of ancient events noted in the sacred and secular literature of ancient times of the Hindus, Bauddhas and Jains.

There is no other source except the Puranas for the reconstruction of the ancient history of India. After the Mahabharata War, Yudhishtira, the victor in the war, was crowned the emperor of Bharat, on the tenth day after the close of the war. The date was the starting point of a new era named after him the Yudhishtira Saka. Yudhishtira then reigned for 36 years and in 37th year of his reign and of the era after his name, Sri Krishna's life on the earth came to a close and the Kali yuga commenced at the moment when the Seven Planets happened to be in conjunction in Mesha. The same year Yudhishtira placed his grandson Parikshit on the throne and started on a pilgrimage accompanied by his wife and brothers. He continued his pilgrimage for 25 years and, in Kali 26, dropped his mortal coil. Bailley, the French astronomer has admitted the amazing correctness and accuracy of the calculations of ancient Hindu astronomers and especially their calculation of the beginning of Kali yuga from 2-27-30" P.M. of the 20th of February of 3102 B.C., the moment of the remarkable conjunction of the Seven planets in Mesha. The time of the passing away of Yudhishtira in 3076 B.C., was the starting point of another ancient Indian era known as Saptarshi era or Laukika era, in memory of the great king Yudhishtira, and current to this day in some parts of Bharat· (Viz. Kashmir) Dr. Buhler has conclusively proved and fixed the starting points of the Kali Era and the Saptarshi Era. He says in concluslon

"These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarshi Era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi Era back to 3076 B.C., is worth no more than that which fixes the beginning of the Kali Yuga in 3101 B.C. But it seems to me certain; that it is much older than Kalhana's time, because his equation 24 = 1070 agrees with it. (i.e. 4224 Loukika Era = 1070 Salivahana Era)

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"It may therefore be safely used for reducing with exactness the Saptarshi year, months, and days mentioned in his work to years of the Christian Era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." (Pages 264-268 of Indian Antiquary Vol. VI).

By all the authorities cited adove, it is clearly established that the Kali Era commenced in 3102 B.C., the Saptarshi Era in 3076 B.C., the Mahabharata war occurred 36 years before Kali i.e. in 3138 B.C., and the Yudhishtira era commenced in 3138 B.C.

These three ancient eras were well-known and current in our country throughout these centuries. Almanacs based on them have prepared from year to year all these centuries down the ages. When such was the actual situation, it has been alleged atrociously by the modern European historians of ancient India, that the Hindus had no well-established eras[1] to refer the events of their histories to and that therefore there was no alternative to the use of the only known (to them) date of Alexander's invasion as the basic, fixed, starting point for the reconstruction of the ancient history of India, identifying wrongly Sandrocottus the contemporary (Alexander's) ruler of Magadha as the famous Chandragupta of the Maurya dynasty. As a matter of fact the rulers of Magadha contemporary to Alexander were Chandra Sri of the Andhra dynasty, Chandragupta, the founder of the Gupta dynasty and Samudragupta his son. But without even a passing reference to them, the Sandrocottus of the Greek historians has been identified with the Maurya Chandragnpta of 1200 years before who was therefore brought forward to 322 B.C., and this has been taken ever since as the basic event for all the chronological determinations of the history of ancient India. Thus has arisen a considerable error in the date assigned to Lord Buddha by modern European historians of India and

1. Elphinstone's His. of India, 5th. Ed P.II; Max Muller's "History of Ancient Sanskrit Literature" PP. 3-8 Ed. 1859 and P.9 of His Allahabad Edition and of Dr. Fleet's Article on "Epigraphy in the Indian Empire" Imperial Gazeteer of India Vol. II PP. 3,5,6.

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it is proposed therefore to arrive at the correct date for Lord Buddha, starting with the time of the Mahabharata War in 3138 B.C., and reckoning the reigns of the successive dynasties of the kings of Ayodhya (Ikshvaku dynasty) mentioned in the Puranas till we reach the "23rd king Suddhodana", of the Ikshvaku dynasty, the blessed father of "Lord Buddha."

Time of Buddha-Puranic Evidence.

The Mahabharata War.....	3138 B.C.
The coronation of Brihadbala's son Briha-Kshna Ikshvaku dynasty in the same year--after the war.	3138 ,,
The reigns of 30 kings of the dynasty ending with Sumitra.	1504 ,,
The date of the coronation of Mahapadma Nanda of Magadha.	1634 B.C.

Buddha in the History of Ikshvaku Dynasty.

Lord Buddha was born in the Ikshvaku dynasty. So it behoves us to look to the genealogy of that dynasty Vaivaswata Manu is the seventh among the Manus. Vaivaswata Manu had ten sons, of whom Ikshvaku was the eldest. Buddha is his descendent. Ikshvaku was at the beginning of the Krita yuga of the 28th (present) Mahayuga. The following is the genealogy of Ikshvaku.

1. Ikshvaku
2. Vikukshi
3. Kakutsa
4. Prithu
5. Drishadasya
6. Andhra
7. Yuvanasva
8. Sravasti (Built Sravasti city)
9. Brihadasya
10. Kuvalayasva or Dundhumara
11. Dridhasva
12. Haryasva

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13. Nikumbha
14. Samhatasva
15. Krusasva
16. Prasenajit
17. Yuvanasva
18. Mandhata
19. Ambarisha
20. Sambhuti
21. Anaranya
22. Haryasva
23. Sumati
24. Tridhanva
25. Thrayaruni
26. Satyavrata or Trisanku
27. Harischandra
28. Rohita
29. Harita
30. Chanchuvu
31. Vinaya
32. Ruruka
33. Bahuvu
34. Sagara
35. Asamanjasa
36. Amsumantha
37. Dilipa
38. Bhagiratha
39. Sruta
40. Nabhaga
41. Ambarisha
42. Ayutayu
43. Rutuparna
44. Sarvakama
45. Sudama
46. Saudasa or Kalmashapada
47. Asmaka
48. Mulaka
49. Satharatha
50. Idabida

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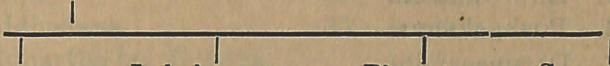
51. Krusakarma
52. Dilipa or Khatvanga
53. Deerghabahu
54. Raghu
55. Aja
56. Dasaratha



57. Rama Lakshmana Bharata Satrughna.

Sathrughna killed the Demon Lavanasura and reigned over the city .'Madhura.' His sons Subahu and Surasena succeeded him. Angada and Chandraketu were the sons of Lakshmana. They ruled over the Himalayan regions. Angada had Angadapura as his capital and Chandraketu Chandrachakrapura. The portions in Kosala that fell to the share of the sons of Lakshmana are now known as Nepal. Taksha and Pushkara were the sons of Bharata. Gandhara brought under their rule. Taksha had Takshasila and Pushkara had Pushkaravati as their capital. Kusa and Lava were the sons of Rama and became the kings of Kosala. Dakshina Kosala was under Kusa with Kusasthali as the capital. Uttara Kosala was under Lava with Sravasti as the capital.

Dynasty of Kusa. (Capital Kusasthali.)

58. Kusa
59. Atithi
60. Nishadha
61. Nala
62. Nabha
63. Pundarika
64. Kshemadhanva
65. Devaneeka
66. Ahinaguna
67. Pariyatra
68. Dalaraja
69. Balaraja

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70. Uluka
71. Vajranabha
72. Sankhana
73. Ushithasva
74. Visvasaha
75. Hiranyanabha
76. Pushpakshya
77. Dhruvasandhi
78. Sudarsana
79. Agnivarna
80. Sighranamaka
81. Maru

(He was a yogi residing at the Village Kalaapa. He is to begin the Solar dynasty in the 29th Mahayuga)

82. Prabhu
83. Susandhi
84. Sahasvantha
85. Visruta
86. Bruhadbala

(He was killed in the Mahabharata war of 3138 B.C.)

This is the Ikshvaku dynasty to which belonged several hundred kings the chief of whom have been mentioned here (Brahmanda Purana, Upodghatapada IVth Chapter)

The list of kings of Ikshvaku dynasty, from 3138 B.C., to 1634 B.C.

Brihadbala was killed in the Mahabharata war by Abhimanu. His son "Brihadkshana" became king after the war.

1. Brihadkshana
2. Uru yaksha
3. Vatsa vyuha
4. Prativyoma
5. Divakara
6. Sahadeva
7. Brihadasva
8. Bhanuratha
9. Pratitasya
10. Supratika
11. Marudeva
12. Sunakshatra
13. Kinnara
14. Anadharaksha
15. Suprana
16. Amitrajith

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17. Brihadbhaja
18. Dharmi
19. Kritanjaya or Dhananjaya
20. Ranamjaya
21. Sanjaya
22. Sakya
23. Suddhodana
24. Siddhartha i.e. Buddha
25. Rahula (Son of Siddhartha)
26. Prasenajit
27. Kahudraka
28. Kumdaka
29. Suratha
30. Sumitra

These 30 kings reigned for 1504 years.

"ఇక్ష్వాకూణా మయం వంశః సుమిత్రాంతో గమిష్యతి॥"

"इक्ष्वाकूणामयं वंशः सुमित्रांतो गमिष्यति।"

The Ikshvaku dynasty terminated with 'Sumitra.' This is known from the Matsya, Vayu, Vishnu, Brahmanda and other Puranas. The Puranas declare that the Lord Buddha was the son of "Suddhodana" (the 23rd king in Ikshvaku dynasty. See the above list)

(Vishnu Purana. Amsa IV Ch. 22)

and

(Vide, Kshatriya clans in Buddhist India PP. 186, 187)

"మాయా మోహ స్వరూపోఽసౌ శుద్ధోదన సుతోఽభవత్।
మోహయామాస దైత్యాంస్తాం స్త్యాజితాన్ వేదధర్మకమ్।
తేన బౌద్ధా బభూవుర్హి తేభ్యోఽన్యే వేదవర్జితాః॥"

"मायामोहस्वरूपोऽसौ शुद्धोदनसुतोऽभवत्।
मोहयामास दैत्यांस्तांस्त्याजितान् वेदधर्मकम्।
तेन बौद्धा बभूवुर्हि तेभ्योऽन्ये वेदवर्जिताः॥"

(Vishnu Purana)

"He who was called Maya-Moha in his previous birth was born as the son of ***"King Suddhodana"*** By the propagation of his teachings, many gave up their traditional Vedic religion adopted the new religion of Buddha and became Bauddhas."

Even the Buddhist scriptures confirm that Buddha was the son of ***"Suddhodana."***

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"When the world-honoured (Sakya muni) was about to attain to perfect wisdom, the Devas sang in the sky ***'The son of Suddhodana'*** having quitted his family and studied the path (of wisdom) will now in seven days become Buddha.' The Pratyeka Buddha heard their words, and immediately attained to Nirvana."

(Record of Buddhist kingdoms by Fa-hien translated by James Leggie, Ed. 1886, Page 94).

It is therefore clear that ***Buddha was the son of king Suddhodana, the 23rd of the kings of Ikshvaku Dynasty.*** There will be none to dispute it.

Buddha was the contemporary of Kshemajit, Bimbisara and Ajata Satru, the 31st, the 32nd, and the 33rd kings of Magadha. The Buddhistic works say that Buddha was Seventy-two years old at the time of Ajata-Satru's coronation.

According to the Puranas Ajata-Satru's coronation was in 1814 B.C.

"When Ajatasatru came to the throne (of Magadha) Gotama (Buddha) was seventy-two years old, but his genius still shone bright and clear." (The Heritage of India Series. 'Gotama Buddha' P. 70, by Kenneth T. Saunders, Edition 1922.)

"Buddha left the body in 1807 B.C., at 'Kusinara' owing to dysentery resultant upon an undigestable food offered to him by a devotee at the town 'Pava.' The Buddhistic works also say that Buddha lived for 80 years.

"Gotama was now seventy-nine years old. He continued his ministry of preaching and teaching, revisiting his favouritic haunts." (Ibid,P.76.)

The famous word 'Lichchavi' with its various forms is only a corruption of 'Lakshmaneya' i.e. belonging to the dynasty of Lakshmana. In some Sanskrit works also like 'Divyavadana' and Mahavastu Avadana the terms ***Lichchavi*** and ***Lechchavi*** were respectively used. (Vide Mahavastu By E. Sinart pp. 1, 254 and Kshatriya Clans in Buddhist India By Bhimala Charan Law M.A.B.L. Ed. 1922. pp. 2, 3.)

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The Lichchavis are therefore Lakshmaneya Kshatriyas with perfectly in the fold of Varnasrama and performing all the vedic rites bearing the Paurohita name Vasishta. It is wrong to identify them with the ***Nichchavis*** mentioned in Manusmriti who are ***Vratyas*** devoid of Vedic rituals.

The old kingdom (Kosala) of the Ikshvaku dynasty gradually disintegrated, each fraction of it being ruled by a king of the same dynasty but founding a new sub-dynasty. Thus there formed several capitals. Ayodhya not being the capital of any one. Among these sub-dynasties there were the Pava Malla Kshatriyas, the Kusinara Malla Kshatriyas, and the Vaideha (Lichchavi or Mithili), the Vajjia and the Vaisali Lichchavi Kshatriyas, bearing the Gotra name of Vasistha, the Sakya, the Sakya Lichchavi etc., Kshatriyas, bearing the Gotra name of Gautama, the Thirabhukta and Koliya Kshatriyas bearing the Gotra Viaghrapada. Buddha belonged to the Sakya Vamsa of Gautama Gotra. Brahmins of Gautama Gotra being the Purohits of this family at that time.

The Malla country was known after the Malla branch of Ikshvaku family, who became its rulers. This territory lay between Kosala and Videha kingdoms, the river Gandaki seperating Malla from Videha and the river "Rapti" seperating Malla from Kosala. Pava and Kusinara were towns in Malla, being ruled by the Pava Malla Kshatriyas and the Kusinara Kshatriyas respectively. The Lichchavis of Nepal occupied Videha and parted into two sections, the Videhas and the Vidisas each ruling over the territory bearing that name.

The dismembered parts of the Kosala empire found it difficult to resist the on-slaughts of the enemies and therefore it was thought desirable to form confederations of a number of kingdoms which would ensure better resisting power. The Lichchavi confederation of eight kingdoms, the Kasi-Kosala confederations were among those that were thus formed.

Sakya, the 22nd king of the Ikshvaku dynasty after the Mahabharata war (3138 B.C.) became the ruler of North-Western portion of Kosala-kingdom, lying at the foot of the

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Himalaya Mountains adjoining Nepal. Kapilavastu was its capital.

"The Sakyas and the Lichchavis are branches of the same people." (i.e. The Ikshvakus). (Vide, Kshatriya clans in Buddhist India' by Bhimalacharan Law. M.A., B.L., p. 17).

While there were so many kings of the Ikshvaku family ruling over so many kingdoms, Sakya was considered to be the particularly important because he descended from a succession of the eldest sons of that dynasty. It was for this that he was mentioned in the Puranas in the line of Ikshvakus.

Bharata, the commentator of Amarakosa, says, "Saka is a kind of tree. A king of the ***Ikshvaku dynasty*** was known as ***"Sakya"*** because he lived near that Saka tree. His posterity was known as Sakyas."

Suddhodana was the son of this 'Sakya.'

"Suddhodana's queens were Maya and Prajapati. He had a son by his wife Maya, named Gautama Buddha." (Ibid, p. 188)

"The Sakyas have acquired a very great importance in Indian history owing to the Buddha having been born among them."

"General Cunningham and Mr. Carlyle identify the city of Kapilavastu with Bulia, a village in the Basti district at the foot of the Nepal mountains, about 25 miles north-east from Fizabad, 12 miles north-west from Basti and 120 miles north of Benaras." (Buddhism by Moiner Williams, p. 389). & (Kshatriya Clans in Buddhist India. p. 181).

Suddhodana was the 28rd in the line of Ikshvaku and Siddhartha the 24th. Siddhartha renounced the mundane life in his 29th year and after a continued penance of 6 years attained Buddhahood while he was sitting in meditation under the Bodhi tree. His son Rahula was the 25th in the line. Five more Successive kings of this line ruled over the kingdom. After the Mahabharata war the Ikshvaku kings ruled for a total period of 1504 years. For the same period 37 kings, of the Barhadratha. (22), Pradyota (5) and Sisunaga (10) dynasties

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ruled over Magadha. The contemporaries of Buddha mentioned above are among these and they were of the Sisunaga dynasty.

Buddhistic works have the following to say in this regard. The Divyavadana speaks of Ajatasatru as Vaidehiputra in one of the Avadanas[3] and in another place,[4] it states, "At Rajagrah reigns the King Bimbisara. Vaidehi is his Mahadevi (or chief queen) and Ajatasatru, his son and prince." There can, therefore, be no doubt that the Videha princess was the mother of Ajatasatru. (Ibid, P. 125)

"The people of Vaisali sent a deputation headed by Tomara, a Licchavi chief of power and position, and at the same time of great learning, to Rajagrah to bring the Exalted one to their city. Tomara went to Rajagrah, fell down at his feet and sought his help with supplications, but was asked to apply to the king Sreṇika Bimbisara who insisted on the condition that the Licchavis must welcome the Buddha at the border of their own dominions and that he himself would follow the great teacher to the boundaries of his own territory. To this the Licchavis readily assented and Bimbisara secured the consent of the Buddha to save the Licchavis from the decimating disease.

As soon as the "Enlighted One" crossed over to the northern side of the river and stepped on the Lichchavi soil, all malign influences that had hung over the country and were making a havoc among the people, vanished, and the sick and the suffering were restored to health. (Vide Kshatriya Clans in Buddhist India page 45 and 47).

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3. Divyavadana, (Cowell and Neil), p. 55.

4. Ibid, p. 545. "Rajagrhe Raja Bimbisaro rajyam Karayati... tasya Vaidehi Mahadevi Ajatasatruh putrah kumaro."

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The following table helps to understand the contemporaneity of Buddha with the kings of the Sisunaga dynasty of Magadha.

Kings of Ikshvaku dynasty.	Contemporary Magadha kings.	
19. Rananjaya.	28. Sisunaga B. C.	1994—1954
20. Sanjaya.	29. Kakavarna ,,	1954—1918.
21. Sakya.	30. Kshema Dharma ,,	1918—1892.
22. Suddhodana.	31. Kshemajit. ,,	1892—1852.
23. Siddhardha. (Birth.)	,,	1887
24. Siddhardha became Buddha.	,, ,.	1852
(During this period Buddha preached his Doctrine	32. Bimbisara. ,,	1852—1814.
	33. Ajatasatru . ,,	1814—1787.

1. Buddha's brith. 1887 B. C.
2. ,, Remunication 1858 ,,
3. ,, Penance 1858—1852 ,,
4. ,, Preaching of the doctrine. 1852—1807 ,,

Total life period 80 years. (From 1887—1807).

As regards the names of the contemporary Magadha kings of Buddha there is perfect concord between Buddhistic literature and modern historians.

If we rightly fix the date of the Mahabharata war (3138B.C.) and go on adding up the periods of the reigns of the successive kings, up to the time of Buddha we come to the 19th century B.C. The western historians arbitrarily fixed the sixth century for Buddha. They have made 322 B. C. the sheet-anchor of Indian Chronology, by bringing Chandragupta-Maurya, of the sixteenth century B.C., to that date. This wrong history is taught in our schools and colleges. These very historians carried their researches in the Tibatan, Chinese and Simhalese histories. We do not know What changes are made in the histories of those countries calculated to lend support to their theories.

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Contemporary Evidence

"Magadha Kings and Buddha"

The beginning of Kali Saka is 3102 B. C. Thirty-Six years prior to this date, the Bharata War took place in (3102+36)= 3138 B. C. After the war, during that year, the first coronated-king of Magadha in 3138 B. C., was Somadhi (or Marjari) From him to Mahapadma Nanda ruled thirty-seven monarchs. The duration of the Magadha Rulers was as given below:—

1. Somadhi, that is Barhadradha dynasty 22 kings-1006 years
2. Pradyota dynasty, 5 rulers 138 years
3. Sisunaga family 10 Monarchs 360 years

In all these 37 Sovereigns ruled for a total of 1504 years and at that interval Buddha must have existed. The 4th king in Sisunaga dynasty, or calculated from Bharata Battle, the 31st ruler was Kshemajit who was the contemporary to Suddhodana, the father of Buddha. His reigning time was 1892-1852 B.C.

Magadha kings after the Mahadharata War of 3138 B. C.

Puranic Account.

S. No	Name of the king. Barhadradha dynasty	Years reigned.	Kali years	Christian Era.
1.	Somadhi or Marjari	58	B.K. 36- 22 Kali	3138—3080
2.	Srutasarva	64	Kali 22- 86	3080—3016
3.	Apratipa or Ayutayu	36	86-122	3016—2980
4.	Niramitra	40	122-162	2980—2940
5.	Sukshatra or Sukrut	58	162-220	2940—2882
6.	Brihatkarma	23	220-243	2882—2859
7.	Syenajit	50	243-293	2859—2809
8.	Srutanjaya	40	293-333	2809—2769
9.	Mahabala or Vibhu	35	333-368	2769—2734
10.	Suchi	58	368-426	2734—2676
11.	Kshemya	28	426-454	2676—2648
12.	Anuvrata or Suvrata	64	454-518	2648—2584

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13. Dharmanetra or Sunetra	35	518-553	2584—2549
14. Nirvriti	58	553-611	2549—2491
15. Suvrata	38	611-649	2491—2453
16. Drudhasena or Mahasena	58	649-707	2453—2395
17. Sumati or Mahanetra	33	707-740	2395—2362
18. Suchala or Subala	22	740-762	2362—2340
19. Sunetra	40	762-802	2340—2300
20. Satyajit	83	802-885	2300—2217
21. Virajit or Viswajit	35	885-920	2217—2182
22. Ripunjaya	50	920-970	2182—2132
End of Barhadradha dynasty	1006		

Kings of Pradyota Dynasty.

23. Pradyota or Balaka.	23	970- 993	2132—2109
24. Palaka	24	993-1017	2109—2085
25. Visakhayupa	50	1017-1067	2085—2035
26. Janaka or Suryaka	21	1067-1088	2035—2014
27. Nandivardhana	20	1088-1108	2014—1994
End of Pradyota dynasty	1144		

Kings of Sisunaga dynasty.

28. Sisunaga	40	1108—1148	1994—1954
29. Kakavarna	36	1148—1184	1954—1918
30. Kshemadharma	26	1184—1210	1918—1892
31. Kshemajit (In this period Buddha was born)	40	1210—1250	1892—1852
32. Bimbisara or Vidhisara or Vindhyasena. (Buddha attained Buddha-hood)	38	1250—1288	1852—1814
33. Ajatasatru (Buddha attined Nirvana)	27	1288—1315	1814—1787
34. Darsaka or Vamsaka	35	1315—1350	1787—1752

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35. Udayana or Udasena	33	1350—1383	1752—1719
36. Nandivardhana	42	1383—1425	1719—1677
37. Mahanandi	43	1425—1468	1677—1634
End of Sisunaga Dynasty	1504		
Kings of Nanda Dynsty.			
38. Mahapadma Nanda and his 8 sons.	100	1468—1568	1634—1534 B.C.
End of Nanda Dynasty.	1604		
Kigs of Maurya Dyasty.			
39. Chandra gupta Maurya.	34	1568—1602	1534—1500 „

So between 1892 and 52 B. C. Buddha's birth-date was 1887 B. C. and Buddha's renunciation in 1858 B. C. In the reign of the 32nd king, Bimbisara between 1852 and 1814 B.C., Buddha became "The Enlightened and began to preach his new faith. During the reign of the 33rd king, Ajata Satru, from 1814 to 1787 B.C., in that interval, Buddha's Nirvana happened in 1807 B.C. The Western scholars accepted Buddha to have been a contemporary to the three Sovereigns, Kshemajit, Bimbisara and Ajata-Satru. If the 37 monarchs from Somadhi to Mahapadma Nanda ruled for an aggregate period of 1504 years, each king might have ruled for an average term of $40\frac{2}{3}$ years. Then the time of the 32nd king Bimbisara would come to $(40\frac{2}{3} \times 32) = 1302$ years; that is, Buddha might have lived 13 centuries after Bharata Battle. In other words, B.C. 3138—1300 = 1838 B.C. or in the 19th century before Christ Buddha must have existed. Then how could he come to fifth century B.C. ? Buddha's existence in 5th or 6th century B.C.' would mean, that his contemporary kings Kshemajit, Bimbisara, Ajata-Satru also should be in 5th. cen. B. C. i.e. the 32 kings of post-Bharata period should have reigned for (3138—500 =) 2638 years. Hence in this total period 2638 years might have 32 Magadha kings reigned, at an average of $82\frac{1}{2}$ years each ruler, and 23 Ayodhya kings, at an average of $114\frac{2}{3}$ years each. This, beyond doubt, proves that the Indian History written anew is nothing but a catalogue of

canards and concoctions. The calculation of the occidentalists, to wit, preposterous presumption of ***the contemporaneity of Alexander and Maurya Chandra-gupta is the root-cause of the patent blunders and gross mistakes as regards the dates of Kali Saka and Bharata Battle. On the other hand, if we accept the date of Bharata War as 3138 B.C., Kali Saka as 3102 B.C., and that of Sapta-Rishi Era as 3076 B.C., as Bhuler etc., Proved and accepted, then the dates of the Sakas (or Eras) and duration of the kings will exactly fit in and will be in keeping with the facts and details as mentioned in the Native narratives and the Indian chronicles of the Bharatiya Literature.***

Buddha Niryana

Evidence of Fa-Hien

Fa-Hien was a Chinese Buddhist. He came to India at the close of the 5th century A. D., to collect the sacred Buddhistic Literature and to visit the Buddhistic shrines. Wherever he went he enquired, of the Buddhist monks, about the Demise of Buddha. Darel (In Afganistan) Darada (in the north of Kashmir) also he made these enquries. Fa-Hien gives us the information he collected during his enquiry, in his writings.

Various priests had asked Fa-Hien, if he knew when Buddhism first went east-ward to which Fa-Hien replied: —

"When I enquired of the people of those parts Darel (Indus) (North of Udyana, which is itself north of Gandhara i. e. in Northern Afganistan), they all said that according to an old tradition shamans (i. e. Buddha Sramanas) from India began to bring the Sutras and desciplines across this river (Indus) from the date of setting up the image of 'Mitreya Bodhisatwa'. This image was put about three hundred years after the Nirvana of Buddha, which occurred

during the reign of king P'ing of the Chow Dynasty (770 to 719 B.C.). Hence it was said that the Great Doctrine began to spread abroad from the setting up of the image." (Vide Travels of Fa-Hien, 399—414 A.D. or Record of Buddhistic kingdoms re-translated by H. A. Giles M.A. (Hon.) L.L.D. (Aberdeen) Prof. of Chinese in the University of Cambridge P. 10, Ed. 1923). (Also vide "A record of Buddhistic kingdoms by Fa-Hien 399—414 A.D.), in search of the Buddhist books of Discipline, translated and annotated with a Corean Recension of the Chinese Text, by James Legge, M.A.L.L.D. Prof. of the Chinese Language and literature, Ed. 1886, Pages 24, 25)

Chapter VI.

On-Towards North-India; Darada; Image of Maitreya Bodhi Sattwa.

The image (of Bodhisattva Maitreya) was completed, eighty cubits in height, and eight cubits at the base from knee to knee of the crossed legs. On fast-days it emits an effulgent light. The kings of the (surrounding) countries vie with one another in presenting offerings to it. Here it is,—to be seen now as of gold." (Andon 27, 28 pages:—)

"The monks after crossing the Indus asked Fa-Hien, if it could be known when the Law of Buddha first went to the East. He replied, 'When I asked the people of those countries about it, they all said that it had been handed down by their fathers from of old, that, after the setting up of the Image of Maitreya Bodhisattva, there were Sramans of India who crossed the river, (Indus) carrying with them Sutras and Books of Discipline. Now the image was set up rather ***more than three hundred years*** after the Nirvana of Buddha, which may be referred to the reign of king P'ing of the Chow Dynasty."

Note 5:— "As king P' ing's reign lasted from 750—719B.C. this would place ***the death of Buddha in the Eleventh century B.C.,***" (Vide 'A record of Buddhistic king-doms, by Fa-Hien, Translated by James Legge. Foot-Notes 3, 4, 5, Ed. 1886)

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Inference from the Age of Sri Adi Sankaracharya.

Buddhism had reached a very decadent stage by the time of the birth of Sri Adi Sankaracharya. No-where do we find any reference in the commentaries and treatises of Sri Sankara to any discussion in which he was engaged directly with Buddha or the Buddhist philosophers and monks. But Sri Sankara refers definitely to the principles of Buddhistic metaphysics and religion in his famous commentaries on the Brahma Sutras if only to contradict and refute them by elaborate argument. Hence, if we can fix the time of Sri Sankara we may safely assert, that the Buddha's time must have been considerably anterior. So let us proceed to fix the time of Sri Sankara.

Of the numerous compositions with the title 'Sankara Vijaya' and describing the exploits of Sri Sankara, the Brihat Sankara Vijaya of Chitsukhacharya is the most famous and authoritative. The author Chitsukhacharya was associated with Sankara from the age of 5, in his studies at school and when he (Sankara) became a Sanyasi (or monk) in his 10th year, followed his example, receiving the initiation at his hands and always kept him company thereafter throughout his wanderings and exploits all over the country, survived Sri Sankara for several years and composed his great work 'The Brihat-Sankara-Vijaya' to immortalise the achivements of his friend and preceptor. The date of the birth of Sri Sankara is specified in this authoritative treatise. This date tallies with the date assigned to the birth of Sri Adi Sankaracharya in the lists of the Acharyas of the various religious establishments known as Sankara Pithas established by Sri Adi Sankara at Dwarka, Kanchi, Puri etc. These lists of the heads of the religious establishments are complete and continuous from the time of the founder Sri Adi Sankara to the present day. These lists are therefore traditional documents of unquestioned authenticity and authority. The date of the birth of Sri Sankara according to these authorities is given by the verse.

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"తిష్యే ప్రయాత్య నలసేవధి బాణనేత్రే।
యే నందనే దినమణా వుదగధ్వభాజి।
రాధేఽ దితే రుడువినిర్గతమంగలగ్నేఽ।
స్యాహూతవాఁ శివగురుః సచ శంకరేతి॥"

तिष्ये प्रयात्य नलसेवधि बाणनेत्रे।
ये नंदने दिनमणा वुदगध्वभाजि।
राधेऽदिते रुडुविनिर्गतमंगलग्नेऽ।
स्याहूतवान् शिवगुरुः सच शंकरेति॥"

Meaning:— Anala=3, Sevadhi=9, Bana=5, Netra=2, which comes to 2593rd year of Kali (or 509 B. C.)

On Sunday, Vaisakha Sukla Panchami in the constellation and Lagna of Dhanus in the year Nandana a son was born to Sivaguru and he was named 'Sankara' by his father in 2593 Kali (which corresponds to 3102—2593=509 B. C.

Referring to the extraordinary meeting of Sankara with Kumarila Bhatta (the great expounder of the Karma Kanda of the Vedas) on his funeral pyre, the Jina Vijaya declares: —

"There-upon when 15 years had elapsed from his birth, (in 2608 Kali or 494 B.C.) Sankara met Bhattacharya (Kumarila Bhatta) for the first and last time."

Referring to the date of Sankaracharya's Niryana, the Jina Vijaya states: —

"ఋషి బ్బాణ స్త్ర ధా భూమి ర్మర్త్యాక్షౌ వామమేళనాత్।
ఏకత్వేన లభేతాంకం తామ్రాక్షౌ తత్ర వత్సరః॥"

"ऋषि बाण स्त्रधा भूमि मर्त्याक्षौ वाममेळनात्।
ऐकत्वेन लभेतांकं ताम्राक्षा तत्र वत्सरः॥"

"When we calculate the figures Rishi = 7, Bana = 5, Bhumi = 1 and Martyakshau = 2, in the reverse order and reckon the total number of years in the Yudhishtira Saka

(of the Jains), we arrive at the year Tamraksha (Raktakshi) as the year of Sankara's death."[1]

Hence Sankara's Niryana works out to 2157+468=2625 Kali or 3102—2625=477 B.C.; (or 2634 B.C.—2157 B.C.=) 477B.C.

The Jinavijaya is a composition by a Jaina. It contains among other things a brief account of the life of Kumarila Bhatta whom the Jains (who condemn the Vedic rituals) held as their bitterest opponent. Therein we find a reference to the meeting of Sankara with Kumarila just before the death of the latter.

There could be no partiality in the writer in favour of his opponents.

The Kanchi Matha:-chronology of the Peetadhipaties of Kanchi Kamakoti Peetha, commencing from Adi Sankara (509 B. C) The Sankaracharya matha established in Kanchipura by Sri Sankara himself, (transferred to Kumbhakonam in the Tanjore District, in the end of the eighteenth century) and presided over from time to time by men of vast learning, great piety and mighty intellect, has continued to be a centre of Hindu culture and religion in these parts. Some of the occupants of the Kamakoti pitha, as will be shown in the sequel, are among the most distinguished teachers of Vedanta philosophy and authors of well-known treatises on Advaita-Vedanta.

The Chronology of the Kamakoti Pitha is of the utmost importance as it gives accurate dates for a number of events in the history of India. Therefore, all information that is dated, and dated accurately, is of immense importance to it. There can be no doubt of the accuracy of the chronology as a whole. The ***Punya-sloka-manjari*** gives only the cyclic year, the (lunar) month, ***Paksha*** and ***tithi***, sometimes even the time of the day, decease of the gurus. But here and there, the ***Kali*** or Saka year is given, and with the help of these, we can get a complete chronology.

Note 1. The Jains and Buddhists use a Yudhishtira era which commences 468 years after Kali i. e. in (3102 B.C.—468=) 2634 B. C.

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CHRONOLOGICAL TABLE

S. No	Name of Acharya	Period of occupation (years.)	Date of Demise. Cyclic Years.	Cyclic Month	paksha and day.	Christian year
	Est. of Peetha 482 B.C.					
1.	Sri Sankaracharya.	6	Raktakshi	Vaisakha	S. 11	476 B.C.
2.	Sureswaracharya.	70	Bhava	Jyestha	S. 12	406 ,,
3.	Sarvajnatman	42	Nala	Vaisakha	K. 14	364 ,,
4.	Satyabodha	96	Nandana	Margas	K. 8	268 ,,
5.	Jnanananda	63	Manmatha	Margas	S. 7	205 ,,
6.	Suddhananda	81	Nala	Jyestha	S. 6	124 ,,
7.	Ananda-jnana	69	Krodhana	Vaisakha	K. 9	55 ,,
8.	Kaivalyananda	83	Sarvadhari	Makara	1	A.D. 28
9.	Kripa Sankara (II)	41	Vibhava	Kartika	K. 3	,, 69
10.	Suresvara	58	Akshaya	Ashadha	0	,, 127
11.	Chidghana	45	Virodhikrit	Jyestha	K. 10	,, 172
12.	Chandrasekhara I.	63	Ananda	Ashadha	S. 9	,, 235
13.	Sachchitghana	37	Khara	Margas	S. 1	,, 272
14.	Vidyaghana I S.E. 239	45	Dhatu	Margas	Ø	,, 317
15.	Gangadhara I	12	Sarvadhari	Chitra	S. 1	,, 329
16.	Ujvala sankara (III).	38	Akshaya	Vrishabha	S. 8	,, 367
17.	Sadasiva	8	Bhava	Jyestha	S. 10	,, 375
18.	Surendra. (Kali 3486.)	10	Taruna	Margas	S. 1	,, 385
19.	Vidyaghana II	13	Hevilambi	Bhadrap	K. 9	,, 398
20.	Muka Sankara (IV) (S.E. 359)	39	Dhatu	Sravana	0	,, 437
21.	Chandrachuda I	10	Vyaya	Sravana	K. 8	,, 447
22.	Paripurna Bodha	34	Raudri	Kartika	S. 9	,, 481

23.	Sachchitsukha	31	Khara	Vaisakha	S.	7	,,	512
24.	Chitsukha I	15	Parabhava	Sravana	K.	9	,,	527
25.	Sachchidananda ghana. (S. E. 470)	21	Prabhava	Ashadha	S.	1	,,	548
26.	Prajnaghana	16	Svabhanu	Vaisakha	S.	8	,,	564
27.	Chidvilasa	13	Durmukhi	New yearday	S.	1	,,	577
28.	Mahadeva I	24	Raudri	Kartika	K.	10	,,	601
29.	Purnabodha	17	Isvara	Sravana	S.	10	,,	618
30.	Bodha I	37	Ananda	Vaisakha	K.	4	,,	655
31.	Brahmananda Ghana I.	13	Prabhava	Jyestha	S.	12	,,	668
32.	Chidanandaghana	4	Prajotpathi	Margas	S.	6	,,	672
33.	Sachchidananda II	20	Khara	Bhadrap	K.	6	,,	692
34.	Chandrasekhara II	18	Saumya	Margas		Ø	,,	710
35.	Chitsukha II	27	Dhatu	Ashadha	S.	6	,,	737
36.	Chitsukhananda	21	Hevilambi	Asvina		0	,,	758
37.	Vidyaghana III	30	Prabhava	Pushya	S.	2	,,	788
38.	Abhinava Sankara (V) (Kali (3941)	52	Siddharthi	Ashadha		Ø	,,	840
39.	Sachchidvilasa	33	Nandana	Vaisakha		0	,,	873
40.	Mahadeva II	42	Bhava	Vaisakha	S.	6	,,	915
41.	Gangadhara II	35	Saumya	Sravana	S.	1	,,	950
42.	Brahmananda ghana II	28	Isvara	Kartika	S.	8	,,	978
43.	Anandaghana	36	Pramadi	Chaitra	S.	9	,,	1014
44.	Purnabodha II	26	Pramathi	Bhadra	K.	13	,,	1040
45.	Paramasiva I	21	Sarvari	Asvina	S.	7	,,	1061
46.	Bodha II	37	Isvara	Ashadha		Ø	,,	1098
47.	Chandrasekhara III	68	Parthiva	Chaitra		Ø	,,	1166
48.	Advaitananda Bodha	34	Siddharthi	Jyestha	S.	10	,,	1200
49.	Mahadeva III	47	Parabhava	Kartika	K.	8	,,	1247
50.	Chandrachuda II	50	Durmukhi	Jyestha	S.	6	,,	1297

51.	Vidyatirtha	88	Raktakshi	Magha	K. 1	„	1385
52.	Sankarananda	32	Durmukhi	Vaisakha			
53.	Punananda Sadasiva	81	Pingala	Jyestha	S. 10	„	1468
54.	Mahadeva IV	9	Akshaya	Ashadha	K. 1	„	1507
55.	Chandrachuda III	17	Svabhanu	Mina	S. 11	„	1524
56.	Sarvajna Sadasivabodha.	15	Vilambi	Chaitra	S 8	„	1539
57.	Paramasiva II	47	Parthiva	Sravana	S. 10	„	1586
58.	Atmabodha	52	Isvara	Tula	K. 8	„	1633
59.	Bodha III	54	Prajo tpathi	Bhadrap	0	„	1692
60.	Advayatma Prakasa	12	Svabhanu	Chaitra	K. 2	„	1704
61.	Mahadeva V	42	Krodhana	Jyestha	S. 9	„	1746
62.	Chandrasekhara IV	37	Subhakrit	Pushya	K. 2	„	1783
63.	Mahadeva VI	31	Srimukha	Ashadha	S. 12	„	1814
64.	Chandrasekhara V	37	Sadharana	Kartika	K. 2	„	1851
65.	Mahadeva VII	40	Virodhi	Phalguna	Ø	„	1891
66.	Chandrasekhara VI	17	Parabhava	Magha	K. 8	„	1908
67.	Mahadeva VIII	7days	„	Phalguna	S. 1	„	1908
68.	Srimat Paramahamsa Parivrajakacharya Sri Chandra-Sekharendra Sarasvati Sankaracharya Swamigal, the present Jagadguru.						

S=Sukla-Paksha; K=Krishna-Paksha. O=Full-moon; Ø=New-Moon; S. E. = Saka Era.

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Nepalaraja Vamsavali

In the Suryavamsi dynasty of Nepal the 18th king was Vrishadeva Varma. He reigned from 2554 Kali to 2615 Kali or 547 B.C., to 486 B.C. (Vide "Chronology of Nepal History Reconstructed by this Author.)

It is stated in the Nepalaraja Vamsavali that; "Adi Sankaracharya came from the South and destroyed the Buddha faith." Kali 2614 or 487 B.C.

(Vide The Ind. Ant. Vol. XIII p. 411 ff)

Temple of Sankaracharya in Kashmir

"Gopaditya the 70th king in the list of Kashmir kings (417-357 B.C.) founded Agraharas and built the temples of Jyestheswara and Sankaracharya." (A short history of Kashmir By P. Gwasha Lal, B.A., Ed. 1932; p. 27).

"Sankaracharya"—"This shrine is situated in the city of Srinagar. Sankaracharya is an ancient temple crowning the Takht-i-Sulaiman hill and standing 1000 ft. above the valley. The temple and the hill on which it stands take their name from Sankaracharya—the great South Indian Teacher of Monism who came to Kashmir from Travancore. This temple was built by king Gopaditya who reigned in Kashmir from 368 to 808 B.C. It was repaired later by the liberal-minded Muslim king Zainul Abdin." (Vide The Hindu dated 17-7-1949 p. 15 2nd column and Kali Saka Vijnanam by K. Venkatachalam part III, p. 66). The real time of Gopaditya is 417-357 B.C. Therefore it is evident that Sri Adi Sankaracharya lived before Gopaditya's time i. e. Between 509-477 B.C. (This is elaborately discussed in our Nepala-Raja-Vamsavali by this author.)

Esoteric Buddhism.

Mr. A. P. Sinnett in his "Esoteric Buddhism" (VIII Ed. 1903, —Ist Ed. being printed in 1883—pp. 182, 183) assigns the year 503 B.C., or thereabouts for Sankaracharya. This tallies with the date 509 B. C., given in Brihat Sankara Vijaya and Jina Vijaya.

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It is clear from the above evidence that Sri Adi Sankara was born in 509 B.C., and passed away in 477 B.C. It is not at all likely that Buddha was alive during the life time of Sankara (509-477 B.C.) or even just before. By the time of Sankara the religion of Buddha had reached a decadent stage. So the Buddha must have lived long before the time of Sankara. Neither in the writings of Sri Sankara nor those of any contemporary of his do we find, any evidence to support the view that Buddha was alive in 563-483 B.C., the period assigned to his life by the modern European historians of Ancient India. Their view in this matter is based upon their original erroneous hypothesis of the contemporaneity of Alexander of Greece and Chandragupta of the Maurya dynasty of Magadha. The view as well as the underlying hypothesis is quite contradictory to the dates mentioned in the sacred books of the Hindus, Jains and Buddhists of ancient times.

Nowhere in them is any reference to the birth or Nirvana of Buddha in the 7th or 6th century B.C.

Inference from the age of Kumarila Bhatta

The Jina Vijaya says of the birth of Kumarila Bhatta:—

"ఋషి ర్వార స్తథా పూర్ణ మర్త్యాక్షౌ వామమేళనాత్
ఏకీకృత్య లభేతాంకః క్రోధీ స్యాత్ తత్ర వత్సరః॥

"ऋषिर्वारस्तथा पूर्ण मर्त्याक्षौ वाममेलनात्।
एकीकृत्य लभेतांकः क्रोधी स्यात्तत्र वत्सरः॥"

"భట్టాచార్య కుమారస్య కర్మకాండక వాదినః
జ్ఞేయః ప్రాదుర్భవ స్తస్మిన్ వర్షే యౌధిష్ఠిరే శకే॥"

"भट्टाचार्यकुमारस्य कर्मकाण्डकवादिनः।
ज्ञेयः प्रादुर्भवस्तस्मिन् वर्षे यौधिष्ठिरे शके॥"

We get the year Krodhi if we calculate the figures Rishi=7, Vara=7, Purna=0, Martyakshau=2, in the reverse i.e, in 2077 of the Yudhishtira Saka (of the Jains) that

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Kumarila Bhattacharya, the special advocate of the Karma Kanda was born (2634-2077=557 B.C.)

About the birth- place and other particulars of Kumarila Bhatta the Jinavijaya says:—

"ఆంధ్రోత్కలానాం సంయోగే పవిత్రే జయమంగలే
గ్రామే తస్మిన్ మహానద్యాం భట్టాచార్య కుమారకః॥"

"आन्ध्रोत्कलानां संयोगे पवित्रे जयमंगले।
ग्रामे तस्मिन् महानद्यां भट्टाचार्यकुमारकः॥"

"ఆంధ్రజాతి స్తైత్తిరీయో మాతా చంద్రగుణాసతీ,
యజ్ఞేశ్వరఃపితా యస్య మహావాదిర్మహాఘోరః శ్రుతీనాం
చాభిమానవాన్.
జినానా మంతః సాక్షాత్ గురుద్వేష్యతి పాపవాన్॥"

"आन्ध्रजातिस्तैत्तिरीयो माता चन्द्रगुणा सती।
यज्ञेश्वरः पिता यस्य महावादिर्महान् घोरः श्रुतीनां चाभिमानवान्॥
जिनानामंतः साक्षात् गुरुद्वेष्यतिपापवान्॥"

"Kumarila Bhatta was born in the sacred village, Jaya-mangala, on the bank of the river Mahanadi, at the meeting place of the Andhra and Utkala countries. (In those days the Andhra kingdom extended as far as the Mahanadi which formed the boundary line between Andhra and Utkala or Odhra or Orissa). He was an Andhra by birth and belonged to the Thithiriya Vedic school (Krishna Yajurveda Sakha.) His mother was Chandra guna, the pious, and his father Yagneswara. He was a terrible debater and a staunch adherent of the Vedas. He lived among the Jains as a student and committed the heinous sin of attacking the religion of his own Jain gurus, and was therefore hated by them.

Chitsukhacharya says, in his Brihatsamkara vijaya, that Kumarila was older than Sankara by 48 years. As Sankara was born in 509 B.C. Kumarila was born in 509+48=557 B.C., according to Sankara Vijaya also.

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According to Jina Vijaya, Kumarila was, two years after the death of Mahavira, pushed out into the street from the top of a terrace. The date is given as follows:—

"నందాః పూర్ణం భూశ్చ నేత్రే మనుజానాంచ వామతః
మేలనే వత్సరో (2109) ధాతా యుధిష్ఠిరశకస్య వై॥
భట్టాచార్యకుమారస్య కర్మకాండస్య వాదినః
జాతః పరాభవ స్తస్మిన్ విజ్ఞేయో వత్సరే శుభే॥"

"नन्दाः पूर्णं भूश्च नेत्रे मनुजानां च वामतः।
मेलने वत्सरो धाता युधिष्ठिरशकस्य वै॥"
"भट्टाचार्यकुमारस्य कर्मकाण्डस्य वादिनः।
जातः पराभवस्तस्मिन् विज्ञेयो वत्सरे शुभे॥"

"Nanda=9, Purna=0, Bhumi=1, Netra=2 in the reverse order i.e. 2109 the year of the Yudhistira Saka of the Jains, was the year Dhata. It was in that auspicious year that Kumarila Bhattacharya met with his fall."

The poet being a Jain is glad to think of the discomfiture of Kumarila in the hands of the great Jain teacher and his worthy followers, and remembers the year as an auspicious one in the history of the Jains, as the epithet "శుభ" indicates. So this year 2109 of the Yudhishtira Saka, according to the Jains, corresponds to 525 B. C. (2634-2109 =525) Kumarila must have 32 years at this time.

Kumarila Bhatta was born in 557 B.C. He studied under Jina (Mahavira) and later after Jina's demise in 528 B. C., under his successor guru and learned from them the Jaina Darsanas with all their secrets and intricacies. In 525 B.C. the Jain Guru could detect that Kumarila was a follower of Vedic religion and got him pushed down from the terrace so that he might die and the Jain religious secrets might not leak out through him. Fortunately Kumarila did not die but only lost an eye.

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Evidence is available of the existence of Jina Mahavira, Kumarila Bhattacharya and Sri Adi Sankaracharya as contemporaries and not of Buddha, between 599 B.C., the birth-date of Jina and 477 B.C., the Nirvana of Sri Adi Sankaracharya.

Jina Mahavira was the 24th and last Thirthankara. He was born in 2503 Kali or 599 B.C. His death was, according to Jina Vijaya, in 2574 Kali or 528 B. C. There is not one iota of evidence, in Hindu, Buddhist literature in India, to show that Buddha existed in the 6th century B.C. It is said that in Ceylon alonethere is something to indicate that Buddha lived in the 7th century B.C., and not in the sixth century B.C. But there is nothing in Indian literature or any other literature to support it. ***India being the birth-place of Buddha, Indian literature alone has to supply evidence of Buddha's date. Certainly there is such evidence; but it is not in favour of the 6th century B.C., but is clearly assigning the 19th century B.C., for Buddha.***

Inference from the Age of Nagarjuna Bodhi Sattva.

In the sloka (of Rajatarangini 1-173) which describes the rule of Kanishka it is clearly stated that a Kshatriya king by name Nagarjuna came from Bodhi- Sattva's land and did penance for six days in Kashmir, during the reign of Kanishka. In the I. 177 of Rajatarangini, it is again related that the same Nagarjuna resided in Kashmir for some time and propagated the religion of Buddha, during the rule of Abhimanyu, the successor of Kanishka, as follows:—

"బోధిసత్వశ్చ దేశేస్మి న్నేకో భూమీశ్వరోఽభవత్
స చ నాగార్జునః (శ్రీమాన్ షడ్భద్రవనసంశ్రయీ॥"

"बोधिसत्वश्च देशेऽस्मिन्नेको भूमीश्वरोऽभवत्।
स च नागार्जुनः श्रीमान् षड्भद्रवनसंश्रयी॥"

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In the reign of Abhimanyu is the following verse:—

"తస్మిన్నవసరే బౌద్ధా దేశే ప్రబలతాం యయుః
నాగార్జునేన సుధియా బోధిసత్త్వేన పాలితాః॥"

"तस्मिन्नवसरे बौद्धा देशे प्रबलतां ययुः ।
नागार्जुनेन सुधिया बोधिसत्त्वेन पालिताः ॥"

Here it is emphasised that Nagarjuna was a Kshatriya king and this statement will clear the doubts of writers who think that he was a Brahmin or a Sudra. Now we get unquestioned proof that Nagarjuna lived for six days in Kashmir in the reign of Kanishka who ruled from 1294 to 1234 B.C., and stayed there for some time to spread the faith of Buddha during the rule of Abhimanyu. Kalhana himself expressed that he was narrating the history of the kings of Kashmir from his date 1148 A.D. to a period of 2330 years backwards, that is, from the time of Gonanda III. (1182 B.C.). If we add the period of 52 years, the reigning time of Abhimanyu, the father of Gonanda III, we get that 2382 years from the time of Kalhana (1148 A D.) will be the end of Kanishka's time 1234 B.C. (Kanishka reigned for 60 years) So the date of Nagarjuna Bodhisattva will be between 1294 B.C.—1234 B.C. Therefore Buddha should have lived before Nagarjuna Yogi, or before 1294 B.C.

Inference from the Date of Patanjali Maharshi.

The Rajatarangini reveals the date of Patanjali also.

"చంద్రాచార్యాదిభి ర్లబ్ధ్వా దేశం తస్మా త్తదాగమమ్
ప్రవర్తితం మహాభాష్యం స్వంచ వ్యాకరణం కృతం॥"

"चन्द्राचार्यादिभिर्लब्ध्वा देशं तस्मात्तदागमम् ।
प्रवर्तितं महाभाष्यं स्वं च व्याकरणं कृतम् ॥"

During the reign of the 52nd king Abhimanyu of Kashmir, from 1234 to 1182 B.C., "the scholar Chandracharya came to Kashmir, Chandracharya propagated there the study of

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Mahabhashya of Patanjali, by practically teaching and explaining it to disciples; there Chandracharya[1] himself wrote a grammar." From this it is clear that Patanjali Maharshi the author of Maha-Bhashya, should have lived in 13th century B.C., between 1234-1182 B.C., the reigning period of Abhimanyu, the king of Kashmir. He was also the contemporary of Pushyamitra Sunga of Magadha between 1218-1158 B.C., i.e. he was contemporary to, both the kings, Abhimanyu of Kashmir and Pushyamitra Sunga of Magadha between the years 1218-1182 B.C. Nagarjuna lived in Kashmir in the reign of Abhimanyu propagating Buddhism. So, Buddha must have lived before the time of Patanjali.

Rajatarangini

The Demise (Nirvana) of Buddha.

Rajatarangini relates that one hundred and fifty years before "Lokadhatu," who lived in the time of Kanishka. (1294 to 1234 B.C.) Buddha, the Sakya Simha attained Nirvana. The sloka is as follows:—

"తదా భగవతః శాక్య సింహస్య పరనిర్వృతేః।
అస్మిన్ మహీలోకధాతౌ సార్ధం వర్షశతం హ్యగాత్॥"

"तदा भगवतः शाक्यसिंहस्य परनिर्वृतेः ।
अस्मिन्महीलोकधातौ सार्धं वर्षशतं ह्यगात् ॥"

(Raj. 1. 172)

This means that the Para Nirvana of the Bhagavan, the Sakya Simha Buddha, took place one hundred and fifty years before the time of 'Lokadhatu Buddha' who lived in

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Foot-note. [1]. This Chandracharya of 13th century B.C., is not the Chandra Sarma of Ujjayini fame whose Sanyasa name is Govinda Bhagavatpada (or Govinda Yogin as Sri Adi Sankara calls him) the preceptor of Adi Sankaracharya in 5th century before Christ and the father of king Harsha the founder of Sri Harsha Era of 457 B.C.

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the reign of Kanishka. From this, if we add 150 years to the date of Kanishka, 78 A.D., as fixed by the westerners, the date of Buddha's demise will be 228 B.C. But, western scholars fixed 483 B.C., as the date of Buddha's Nirvana. From this it is evident that Kanishka's date as given by Western Scholars is wrong. For this fixation of date, they had no evidence (of coins, inscriptions, Buildings or Ancient records). As per their decision, the time of Kanishka and Buddha are contradictory. E. J. Rapson wrote that the date of Buddha Nirvana was indecisive and unknown and the date 483 B.C., as given in Indian history, was purely imaginative, intended to adjust the chronological lacuna and as such it is only a temporary date but not a true one.

"Unfortunately, even after all that has been written on the subject of early Buddhist chronology, we are still uncertain as to the exact date of the Buddha's birth. The date 483 B.C., which is adopted in this history must still be regarded as provisional." (Cambridge History of India page 171 Vol. I By E.J. Rapson).

"The date of Buddha's death is uncertain, but there is good reason for believing that the event happened in or about 487 B.C., possibly four or five years later." (The Oxford Students' History of India, By V.A. Smith, Ed. 1915. page 44.)

Inference from the date of Kanishka

It is evident that Hushka, Jushka and Kanishka reigned at the same time; and this information is found from the Slokas in the Rajatarangini. The 8 Taranga, in Vol. II, gives at the end, a list of the kings of Kashmir. The word 'Tulya' in the 6 Sloka clearly indicates that they were contemporaries and they might be brothers. (Vide Rajatarangini, I Taranga 168 to 173 Slokas.)

"అథాఽభవన్ స్వనామాంకపురత్రయ విధాయినః।
హుష్క, జుష్క, కనిష్కాఖ్యా స్త్రయ స్తత్రైవ పార్థివాః॥"

"अथाऽभवन्स्वनामांकपुरत्रयविधायिनः।
हुष्कजुष्ककनिष्काख्यास्त्रयस्तत्रैव पार्थिवाः॥"

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"స విహారస్య నిర్మాతా జుష్కో జుష్కపురస్య యః।
జయ స్వామి పురస్యాపి శుద్ధధీః సంవిధాయకః॥

"स विहारस्य निर्माता जुष्को जुष्कपुरस्य यः।
जयस्वामिपुरस्यापि शुद्धधीः संविधायकः॥"

"తే తురుష్కాన్వయోద్భూతా అపి పుణ్యాశ్రయా నృపాః।
శుష్కలేత్రాదిదేశేషు మఠచైత్యాది చక్రిరే॥"

"ते तुरुष्कान्वयोद्भूता अपि पुण्याश्रया नृपाः।
शुष्कलेत्रादिदेशेषु मठचैत्यादि चक्रिरे॥"

"ప్రాజ్యే రాజ్యక్షణే తేషాం ప్రాయః కశ్మీరమండలమ్।
భోజ్యమాస్తే స్మ బౌద్ధానాం ప్రవ్రజ్యోర్జితతేజసామ్॥"

"प्राज्ये राज्यक्षणे तेषां प्रायः कश्मीरमंडलम्।
भोज्यमास्ते स्म बौद्धानां प्रव्रज्योर्जिततेजसाम्॥"

"తదా భగవతః శాక్యసింహస్య పరనిర్వృతేః।
అస్మిన్ మహీలోకధాతౌ సార్ధం వర్షశతం హ్యగాత్॥"

"तदा भगवतः शाक्यसिंहस्य परनिर्वृतेः।
अस्मिन्महीलोकधातौ सार्धं वर्षशतं ह्यगात्॥"

"బోధిసత్వశ్చ దేశేఽస్మిన్నేకో భూమీశ్వరోఽభవత్।
స చ నాగార్జునః శ్రీమాన్ షడర్హద్ధనసంశ్రయీ॥"

"बोधिसत्वश्च देशेऽस्मिन्नेको भूमीश्वरोऽभवत्।
स च नागार्जुनः श्रीमान् षडर्हद्धनसंश्रयी॥"

See end of Vol. II- Taranga 8, page 297, verse 6 reads thus:—

"తుల్యం త్రయోఽథ హుష్కాద్యాస్తురుష్కాభిజనోద్భవాః"

"तुल्यं त्रयोऽथ हुष्काद्यास्तुरुष्काभिजनोद्भवाः।"

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The above verses give us the following information :— The three kings, namely Hushka, Jushka and Kanishka ruled Kashmir. They have got three cities built under their names respectively. In Jushkapura, Jushka had a vihara erected and had Jayasvamipura built. Though they were born in Turushka family, they were kings of a benevolent nature. So they have mutts built for the benefit of monks who observed vedic duties and religious rites, and constructed chaityas for the use of Buddhist recluses and Bhikshus, in Sushkaletra and other places. During the period of their reigns Buddhism flourished in the kingdom of Kashmir. (168 to 171 slokas.)

At the time of the rule of these kings in Kashmir a person by name, "Lokadhatu Buddha" was propagating his religion and one hundred and fifty years elapsed from the expiry of Buddha, otherwise called, "Sakya Simha." (172.)

A Kshatriya king Bodhi-satva termed Nagarjuna came to Kashmir and resided for six days in the forest. (1-173).

The trend of the above slokas reveal that Hushka, Jushka and Kanishka lived at the same time. The 6th sloka, in 8th Taranga of Vol. II, clearly declares that the three kings born in Turushka family, by name Hushka, Jushka and Kanishka reigned co-evally or at the same period. Hence, we must consider that the three were contemporaries and perhaps brothers; of these three, Kanishka being prominent, we have given the title, 'Date of Kanishka.'

After the 51st king Kanishka, "Abhimanyu" came to the throne as 52nd king; he was a Kshatriya and so was not the son of Kanishka. The theory that he was Kanishka's son was baseless and groundless. The above slokas of Rajatarangini speak that Hushka, Jushka and Kanishka were Turushkas and their very names have Turushka touch and ring. King Abhimanyu was an observer of Vedic rites and he, in his name, had a city built called Abhimanyupuram. He had an Agrahara founded by name 'Kantakotsa' and made it a gift to

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the Brahmins. He invited a scholar, ∴ Chandracharya to his court who wrote a grammar and propagated the Maha Bhashya of patanjali; an image of 'Sasamka sekhara' was established. ***In his time lived a Bodhi Satva called Nagarjuna and he spread the Buddhism in the state.*** At that time, the Nagas caused snow-storms come from mountains in showers and troubled the Buddhists in Kashmir. A great saint by name, 'Chandra Deva' of Kasyapa Gotra, worshipped Mahesvara, according to the rites mentioned in Nila Purana and remedied the havoc caused by the snow-storms. During the reign of Abhimanyu the Vedic rites flourished and all over the country sacrifices and ceremonies were performed. All the people daily followed and observed the Vedic duties which were enjoined by Nila Purana and as a consequence Buddhism declined completely. After Abhimanyu, his son became king under the name Gonanda III; as it is customary to call the sons by the name of the prominent ancestors, and as Abhimanyu gave the name Gonanda to his son, it is clear that he belonged to Gonanda family. From the beginning of the reign of Gonanda III 1182 B.C. to 1148 A.D., the time of Kalhana, the interval was 2330 years; having said this, Kalhana gave the list of kings from Gonanda III to his date together with their reigning periods.

The initial year of the rule of the 53rd king, GonandaIII will be (2330-A.D.—1148=) 1182 B. C. When the reigning period of 52nd king, Abhimanyu, of 52 years was added 1182+52=1234 B.C., will be beginning of the rule of Abhimanyu. Then, the beginning of the rule of 51st king, Kanishka will come to 1234+60=1294 B.C. Hence, the interval between Kalhana's date 1148 A. D., and beginning of Kanishka's reign, will be 1294+1148=2442 years. But the western scholars fixed the date of Kanishka as 78 A.D., and

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∴ Foot-note:—This Chandracharya is different from Chandra Sarma of Ujjaini fame whose Sanyasa name is Govinda Bhagavat-Pada, the preceptor of Sri Adi Sankaracharya 500 B.C.

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calculated on their data, the date of Kalhana's writing Rajatarangini will come to A.D. 78+2442=2520 A. D. Now we live in 1951 A.D., only; and Kalhana's Rajatarangini, should be written in the future, (2520−1951=) 569 years from the present time. The readers can realise, how ludicrous and ridiculous it will be to think that Kalhana would write Rajatarangini in future, some 569 years from to-day. If we accept the date of Kanishka, according to western scholars, to be 78 A.D., and Kalhana's date as 1148 A.D., the interval between the two will be (1148−78=) 1070 years only. If we consider that Kalhana wrote the history of kings of that period of 1070 years, now the number of kings from 51st ruler, Kanishka to the time of Kalhana will be 86 and the aggregate period of their rule, as calculated and distorted by those biassed foreigners, will come to ***2190 years*** or an average of 25½ years per each monarch; and an excess of (2190−1070=) 1120 years will be the result. From this, it will be evident, what an illogical and irrational line of arguments and reasonings was followed by the western scholars, in re-writing the Indian History. We make an earnest appeal to the modern writers of Indian History to scrutinise and to rectify the mistakes of the western scholars.

As it was contrary to their pet theory of modernity, the westerners concluded that Vikramaditya of the 1st century B.C., and Salivahana of the 1st century A.D., were never born at all. Further, they stated that Vikrama and Salivahana sakas or ages were the same as Azes and Kanishka Sakas. Since they brought Andhra Satavahana dynasty kings' period of B.C., to A.D., to support their recent date, they called "Salivahana", as "Hala Satavahana" and that "Sata" will become "Sali," as a testimony to their fanciful interpretations, they cited the authority of novels and romances like, Lilavati, Kathasaritsagara and others. On the evidence of these works of fiction and imagination, they affirm that Hala Satavahana was no other than Salivahana and that he lived in 78 A.D. So the Westerners arrived at the conclusion that Andhra Satavahana dynasty reigned after Christ or in

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Anno Domini (A.D.) On the basis of Philology, the word 'Sata' may become 'Sali', but the individual 'Satavahana' can never be called 'Salivahana' and to argue that both are identical would be false anology, corrupt and erroneous. On the other hand, there might have existed two separate individuals with the appellations 'Satavahana' and 'Salivahana.' On the authority of Grammatical rules and phonological principles, will it be proper to identify two different persons and to transfer the property of Satavahana to Salivahana? Do we find it current in the world any-where, to call one by another name? For instance, take two names, 'Lakshmi' and 'Lachchi', given to different individuals; the former is a Sanskrit word while the latter is a Prakrit word but both the words have the same meaning and are Synonyms. On this false anology, will any sane person exchange or identify them? To do so will be quite contrary to common sense. In case the Syllable 'Sata' in the word Satavahana can change into 'Sali' and then become Salivahana, on the same anology of 'ta' changing into 'la', the word 'Pathakah' (sinner) should become 'Palakah' (protector); in a like manner, 'Potaraju' should be 'Polaraju'; 'Potayya' could change into 'Polayya'; 'Chetamu' meaning mind, into 'Chelamu' meaning Garment; 'Gatamu' into 'Galamu'; 'Paturu' into 'Paluru'; 'Pateru' into 'Paleru' and 'Kotturu' into 'Kolluru' and so on. Many western writers proceeded on Fluellen's process; namely, "There is a river in Macedon and there is a river in Monmouth and there is Salmon in both." A certain word has 'ta' and another 'la'; these two inter-change and therefore both are identical. This line of reasoning reminds us of 'Badari Badarayana' relationship. So to alter, on the basis of false anology, names of persons, places and things goes against the brain of a sane individual. Further such changes will make confusion worse confounded and our wordly intercourse would result in a Babel of Tongues. Thus we should not venture to be quixotic to alter the names at our Sweet will and pleasure, which will be erratic and eccentric in the extreme.

No man with an iota of common-sense and worldly know-

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ledge, would commit the above blunders. In the face of these gross mistakes of the Western scholars, it is highly regrettable-rather condemnable, that our modern Indian historians accept them as authority and incorporate the same blunders in their works. Even if there are instances, in these old books of fiction and romances, of Hala Satavahana having the name of Salivahana, the latter can-not be Hala Satavahana alias Salivahana of 78 A.D., who was the founder of the Era. The propagator of the Saka or Era belonged to Panvar Dynasty, (78 A.D.) while the other was a king of Satavahana Race, (500-495 B. C.) As there was difference both in the family stock and in time, the two individuals were separate but not one and the same. Or, there is every possibility that there might exist two different persons at the same time or at different periods. Even to-day we find different men living, side by side in our province having the names of Potayya and Polayya and we have Seperate villages called Kotturu and Kolluru. On the basis of Grammatical Principles, the letter 'ta' may change into 'la' and on this score if we alter the names of persons, the individuals can-not become identical. This will only lead to complications in our daily intercourse. Salivahana was a descendant of Panvar dynasty, and king of Ujjain. He was the great-grand-son of Vikramaditya of 57 B.C., who was the king of Ujjain and founder of Vikrama Saka of 57 B.C. In 78 A D., his grandson Salivahana defeated Sakas and drove them away from the country; he was the emperor who started the Salivahana Saka; performed horse-sacrifice, conquered the countries as far as Persia and received tributes from the vanquished rulers. But the Andhra Satavahanas were the emperors of Magadha who reigned with "Girivraja", as their capital, from B.C. 833 to 327 B.C., and held sway over the region between the Himalayas and Setu (Ramesvaram). Among these, Hala Satavahana ruled from B.C. 500 to 495 B.C. four centuries after the break-down of Satavahana empire. Salivahana reigned at Ujjain and brought it into a flourishing state. In 833 B.C., the Satavahana kings became monarchs

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of the Magadha Empire. The last king of the Kanva family was "Susarma" and under him, served an Andhra, by name, "Srimukha" both as minister and commander. All the Puranas doubtlessly and unanimously mention that Srimukha usurped the throne, having put the last Kanva king to death. When such was the fact, I do not know what right these Western writers have to make an assertion that one of the Satavahanas No 11 or 12 or 13 murdered Susarma and seized the crown. This they did with neither proof nor evidence and their statements were vague and uncertain. The Puranas, at the outset, promised to relate the dynasties of the Magadha rulers and began as follows:—

"అతఊర్ధ్వం వక్ష్యామి మాగధా యే బృహద్రథాః."

"अतऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः।"

"Hereafter I narrate the kings of Magadha, who were the descendents of Brihadratha" and spoke of eight dynasties 1. Barhadratha Vamsa. 2. Pradyota Vamsa. 3. Sisunaga Vamsa, 4. Nanda Vamsa. 5. Maurya Vamsa 6. Sunga Vamsa. 7. Kanva Vamsa and 8. Andhra Vamsa, in order. While in the narration all the Puranas, in one voice, Proclaimed that "Susarma" was the last monarch of Kanva dynasty.

"సుశర్మాణం తు కాణ్వం తద్భృత్యో బలిపుచ్ఛకః
నామ హత్వాఽఽంధ్రజాతీయో వసుధాం భోక్ష్యతి॥"

"सुशर्माणं तु काण्वं तद्भृत्यो बलिपुच्छकः।
नाम हत्वांऽऽध्रजातीयो वसुधां भोक्ष्यति॥"

"An Andhra, named Balipuchchaka, who was in the service of the (last) kanva king 'Susarma' by name, will murder him and he (Balipuchchaka) will rule the country."

The Matsya, Vayu, Brahmanda and Bhagavata works also speak to the same effect. In the light of the authority of the concordance of these ancient Puranas, we need not give credence to the unfounded theories of the western chroniclers.

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The occidentalists, at first, committed the gross mistake of calling the Gupta Chandragupta, the ruler of Pataliputra to be Maurya Chandragupta, at the time of Alexander's invasion and this confusion resulted in a difference of about twelve centuries. As they were not able to adjust this chronological difference, they made the kings of Sunga and Kanva dynasties contemporaries with the Andhra Satavahana rulers and concluded that one of the Andhra kings, the 11th or the 12th or the 13th might have killed the last Kanva monarch. Having diminished the period, in this way, they brought the Satavahana dynasty kings to a recent date; and denied the very existence of Vikramarka of the 1st century B. C., and Salivahana of the next century in A. D. In order to adjust this loss of 12 centuries, the westerners were obliged, on baseless and reasonless arguments, to alter the chronology of the Sovereigns of Kashmir and Nepal also and bring them to a modern date. Mr. M. Krishnamachariar. -M.A.. in his history of Classical Sanskrit Literature (Ed. 1937) preface, page2,) writes thus: —

"India has its well written history and the Puranas exhibit that history and chronology. To the devout Hindu and to a Hindu who will strive to be honest in the literary and historical way, Puranas are not "Pious frauds." In the hands of Many orientalists, India has lost (or has been cheated out of) a period of 10 or 12 centuries in its political and literary life. by the assumption of a fu lty synchronism of Chandragupta Maurya and Sandrocottus of the Greek works. Again in the Indroduction. P. XLIV. the same author writes: "For our present purposes of sifting and settling the chronology of India up to the Christian Era, the history of Magadha is particularly relevant, for it is at Magadha, "Chandragupta" and "Asoka" ruled and it is on these names that the modern computation of dates has been based for everything relating to India's literary history and it is those two names that make the heroes of the theory of "Anchor-sheet of Indian chronology." The same author quotes from Max-Muller, in his book, "The History of Classical Sanskrit Literature". Introduction pages LXXXIV and LXXXV.

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"Max-Muller himself was not slow to condemn in others this tendency to generalise says he :— "Men who possessed the true faculty of an historian like Niebuhr, have abstained from passing sentence on the history of a nation whose literature had only just been recovered and had not yet passed through the ordeal of philological criticism.....Other historians, however, thought they could do what Neibuhr had left undone; and after perusing some poems of Kalidasa, some fables of Hitopadesa, some Verses of the Anandalahari or the mystic poetry of the Bhagavat Gita, they gave with the aid of Megasthenes and Appollonius of Tyana a ***so-called Historical account of the Indian Nation,*** without being aware that they were using as contemporary witnesses authors as distant as Dante and virgil. ***No Nation has in this respect been more unjustly treated than the Indian.*** Not only have general conclusions been drawn from the most scanty materials but the most questionable and spurious authorities have been employed, without the least historical investigation." (Ibid)

Mr. V. A. Smith writes:— "Many alleged incindents of the revolution in Magadha are depicted vividly in the ancient political drama entitled the "Signet of Rakshasa" (Mudra Rakshasa) written, perhaps, in the fifth century after Christ. But it would be obviously unsafe to rely for a matter-of fact historical narrative on a work of imagination composed some seven centuries after the events dramatized."

(Vide Oxford History of India by V. A. Smith C.I.E. 2nd ed. 1923)

This is a gross mistake, unless it is rectified, the History of Bharat can-not be a real and correct one. Due to the above blunder, the date of the Bharata Battle and the decision of Kali Saka could not be accurately adjusted, in accordance with the Bharata tradition, popular belief and astrological and astronomical evidences. Enamoured and enchanted by their modern materialistic and sceptical knowledge and wisdom, these western writers arrogated to themselves

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infallibility and superiority over other nations and races. Thus they played the game of blind-man's-buff and paid a deaf-ear to the accurate statements and correct facts mentioned by the native historians. We wish that such a good-day may dawn, when time heals all wounds that were inflicted, by the most unkindest cuts of the foreign writers, on the corporeal frame of the history of our beloved Mother-land.

We have learnt from Rajatarangini, that the date of Kanishka was from 1294 to 1234 B.C., and in that interval, Nagarjuna visited Kashmir, and stayed there for 6 days. From this it might be inferred that Buddha flourished before the time of Kanishka, (i.e. 1294+150=) 1444 B.C. For the sake of argument, if we accept the date of the western scholars, 78 A.D., (for Kanishka), as the time of his tw^{o} generations predecessor, namely the 48th ruler, Asoka to be 230 B.C., (according to their date), the period 230+78=308 years will be the interval between the end of Asoka and beginning of Kanishka. During this period of 308 years, the 49th king Jalauka and 50th monarch Damodara II, only these two ought to have reigned. So it comes to 154 years per king, which will be a sheer impossibility and travesty of truth. This is sufficient proof to expose the hollowness of the calculations of the westerners and to explode their theory of modernity of Nagarjuna, Patanjali, Kanishka and Buddha.

Inscriptional Evidence about Buddha's time.

The Learned Somayajulu writes:—

"Mr. A. V. Thyagaraja Aiyar in his 'Indian Architecture' states that a tomb in Athens discovered recently contains an inscription which reads as follows:—

"Here lies Indian Sramanacharya from Bodha Gaya a Sakya monk taken to Greece by his Greek pupils and the tomb marks his death at about 1000 B.C." If Buddhist monks have gone to Greece in 1000 B.C., the date of Kanishka must be at least 1100 B.C., and that of Asoka 1250 B.C. and that of Chandragupta Maurya 1300 B.C." (Vide A. Somayajulu's 'Dates in Ancient History of India'. pp.112, 113)

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Hence Buddha must have lived 3 centuries earlier than Chandra-Gupta Maurya.

The various theories regarding the date of Buddha are summed up here:—

1. Sir william Jones believes in 1027 B. C. on the strength of The Chinese, Tibetan accounts, Abul Fazal's writings and Dabistan Document. (Vide Jones' works, vol. IV. PP. 17 & 42 to 46.) 1027 B.C.

2. According to Max-Muller, the Chinese accounts assign 850 B.C. for Asoka. The interval between Buddha Niryana and Asoka's end is 371 years. So Buddha's Niryana falls in 850+371 = 1221 B.C. (Vide His History of Ancient Sanskrit Literature Allahabad Ed. PP. 141 — 143 & P 3-8 of the same Book Ed. 1859)
According to the same scholar the Ceylonese accounts assign 315 B.C., for 'Asoka.' Then 'Buddha Nirvana falls in 315 + 371 equal to 686 B.C. (Ibid) (7th century B.C.)

3. Dr. Fleet is of opinion that Buddha Niryana occured in 1631 B. C., as Asoka lived about 1260 B.C. 1260 B.C. (according to Rajatarangini) and the interval between this date and Buddha Nirvana was 371years=1631B.C.

Dr. Fleet Says: —

"We should find that the Rajatarangini would place Asoka somewhere about 1260 B. C. We should prefer to select the date B. C. 1260. And then we should set about arranging the succession of the kings of India itself, from the Puranas, with B. C. 1260 for the approximate date of the accession of Asoka as our starting point." (Quoted By M. Krishnamacharya in his history of Classical Sanskrit Literature Intro. P. XCII.)

4. E. J. Rapson's date of 'Buddha Niryana,' 483 B.C., was only provisional, even according to himself. 483 B.C. (Vide Cambridge history of India, Vol I, page 171.)

5. V.A. Smith believes almost in the same date as

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Rapson; but we need not take that into account as he never did original research regarding Buddha's date. 483 B.C.
(His Oxford Students' His. of India. P-44. Ed. 1915)

6. According to Rajatarangini Buddha Niryana occurred 150 years before Kanishka. Thus we get the figure 1294+150=1444 B.C., 1294 B.C., being the date of Kanishka according to Rajatarangini. 1444 B.C.
(Raj. 1-1/2)

7. Inscriptional evidence brought by A.V.Thyagaraja Ayyar. { 17 century B.C.

8. According to Fa-Hien 'Buddha Niryana' was in 1050 B.C. 1050 B. C.

9. Mr. A.P. Sinnett in his "Esoteric Buddhism" VIIIth Ed. 1903 (First Ed. being printed in 1883 A.D.) p. 175 assigns 643 B.C. for Buddha's birth. 643 B.C.

It should be noted that these theories are negativing one another are based on flimsy grounds. If one theory among these viz. that of the 5th century B.C., is now reigning the field, it is a mere accident. This theory of 5th or 6th century is perhaps the weakest one even among these flippant theories, the other theories being better founded. Even the author of this theory (E.J. Rapson) said that it is provisional. What a wonder that this theory should now appear to be the accepted theory of Buddha's date!

The learned Somayajulu writes: —

"All Jains and Hindus agreed that in 528 B. C, Vardhamana Mahavira died and that Kumarila Bhatta (557-493B.C.,) was vehemently attacking the Jains all over India and was followed by Sankaracharya (509—447 B.C.). The interval of time between Sankara and Buddha was about 1400 or 1500 years. Hence no Buddha lived in the sixth century B. C. The scanty accounts kept by the inhabitants of Ceylone are no authorities for fixing the date of Buddha and for calculating all dates in Indian history on that basis. Tne Japa-

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nese acquired Buddhism in the seventh century A.D. Hence the Japanese calendar is no genuine authority for fixing the date of Buddha as it is only a second hand information. The western scholars piled conjecture upon conjecture according to their whims and fancies. The history now taught in Indian schools is simply a heap of such misrepresentations and baseless conjectures." (Vide A. Somayajulu's Dates in Ancient History of India, PP. 112-114).

I have already shown that the puranic account in this respect is never contradicted by any authoritative document and that 1807 B.C., stands as the correct and incontrovertible date of Buddha's demise.

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The date of the Emperor, Vikramaditya.

1. Puranic Evidence. (Bhavishya Maha Purana)

In the Rajatarangini Kalhana mentions that Vikramaditya, the emperor of India, whose capital was Ujjain sent Matrigupta to be the ruler of Kashmir, which was included in the empire of the former. We give below all the authoritative evidences that go to show the existence of Vikramaditya during 1st cen. B.C., and request the historians to peruse them carefully.

1. The Bhavishya Maha Purana says as follows:—

"పూర్ణే త్రింశచ్ఛతే వర్షే కలా ప్రాప్తే భయంకరే
శకానాం చ వినాశార్థ మార్యధర్మ వివృద్ధయే।
జాతః శివాజ్ఞయా సోఽపి కైలాసా ద్దుహ్యకాలయాత్।"

"पूर्णे त्रिंशच्छते वर्षे कलौ प्राप्ते भयंकरे।
शकानां च विनाशार्थमार्यधर्मविवृद्धये।
जातः शिवाज्ञया सोऽपि कैलासा द्दुह्यकालयात्॥"

"విక్రమాదిత్యనామానం పితా కృత్వా ముమోద హ
స బాలోఽపి మహాప్రాజ్ఞః పితృమాతృ ప్రియంకరః॥"

"विक्रमादित्यनामानं पिता कृत्वा मुमोद ह।
स बालोऽपि महाप्राज्ञः पितृमातृप्रियंकरः॥"

"పంచవర్షే వయః ప్రాప్తే తపసోఽర్థే వనం గతః
ద్వాదశాబ్దం ప్రయత్నేన విక్రమేణ కృతం తపః॥"

"पंचवर्षे वयःप्राप्ते तपसोऽर्थे वनं गतः।
द्वादशाब्दं प्रयत्नेन विक्रमेण कृतं तपः॥"

"పశ్చాదంబావతీం దివ్యాం పురీం యాతః శ్రియాఽన్వితః
దివ్యం సింహాసనం రమ్యం ద్వాత్రింశన్మూర్తి సంయుతం॥"

"पश्चादंबावतीं दिव्यां पुरीं यातः श्रियान्वितः।
दिव्यं सिंहासनं रम्यं द्वात्रिंशन्मूर्तिसंयुतं॥"

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The above slokas mean to this effect:— "After the completion of three thousand years in Kali (101 B. C,), for the destruction of the Sakas and the propagation of the Aryan Dharma, by the command of Siva, from the abode of the Guhyakas in Kailasa, a personage will be born (to Gandharva Sena, the king of Ujjain). The father gave the child the name of Vikramaditya and rejoiced. Even as an infant, he was very wise and gladdened the hearts of the parents. At an early age of five years, he retired to a forest to do penance. Having spent twelve years in meditation, he achieved spiritual eminence and returned to his city called "Ambavati" or Ujjain. On the eve of his ascending the throne adorned with thirty-two golden statues, came a learned Brahmin and he delayed the coronation ceremony, with a purpose to teach the king, a history consisting of several episodes, wherein the rights and duties of a monarch are enumerated. Then the Brahmin taught the prince all the rights and responsibilities, he owed to himself and to his subjects and gave him a befitting and an efficient training, worthy of an adventurous Sovereign. Afterwards, in Kali 3120 year or B. C. 82 Vikramaditya was crowned king. Then he expelled the Sakas and drove them as far as Bactria, conquered the whole of Bharata country from Setu to the Himalayas, and received tribute from the feudatory kings. The limits of his empire was described in the Bhavishya Purana:—

పశ్చిమే సింధునద్యంతే సేతుబంధే హి దక్షిణే

ఉత్తరే బదరీస్థానే పూర్వే చ కపిలాంతికే॥"

"पश्चिमे सिंधुनद्यंते सेतुबंधे हि दक्षिणे।

उत्तरे बदरीस्थाने पूर्वेच कपिलांतिके ॥"

In the west the other bank of the Sindhu River; in the South the Setu; Badarinarayana in the Himalayas formed the North limit and the city of Kapilavastu, the boundary in the East. These were the limits of Vikramaditya's Empire.

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"శివాజ్ఞయా చ నృపతి ర్విక్రమ స్తనయ స్తతః।
శతవర్షం కృతం రాజ్యం దేవభక్త స్తతోఽభవత్।
దశవర్షం కృతంరాజ్యం శకై ర్దుష్టై ర్హతం గతః॥" (3-4-1-: 2)

"शिवाज्ञया च नृपतिर्विक्रमस्तनयस्ततः।
शतवर्षं कृतं राज्यं देवभक्त स्ततोऽभवत्।
दशवर्षं कृतं राज्यं शकैर्दुष्टैर्हतं गतः॥"

Meaning:— "By the grace and command of Siva, Gandharvasena's son, Vikramaditya reigned as Emperor for hundred years. His son "Devabhakta" after ruling for ten years, was killed in a battle by the cruel Sakas." (Kali 3180 or 29 A.D.)

Contemporary Evidence.

2. Jyotirvidabharana. By Kalidasa.

VIKRAMADITYA OF THE 1ST CENTURY B. C.

It is a wonder that while there is definite evidence from ancient records regarding the date of Vikrama and Kalidasa, historians have unnecessarily made this a matter of controversy and have established wrong theories. Jyotirvidabharana is an astrological work by Kalidasa. In that work the great poet says that he was writing it to enhance the fame of Vikramaditya of the Paramara dynasty (Panwar dynasty his patron king). This work was commented upon by Bhavamuni in Vikrama Samvat 1768 year or 1711 A.D. In the following sloka Vikrama is mentioned as a great donor and as a patron of scholars.

Jyotirvidabharana, Sloka No. 4-89:—

"పర్వాణ్యమూనీహ సదాఽపవర్జనైః
(శీ)విక్రమార్కేణ వినాడికం ప్రతి
తద్దోషబోధాయ తథాఽపి సత్కృతా
విదుః సదా సత్కృతినా హ్యమూనిచ॥"

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"पर्वाण्यमानीह सदाऽपवर्जनैः ।
श्रीविक्रमार्केण विनाडिकं प्रति ॥
"तद्दोषबोधाय तथापि सत्कृता ।
विदुः सदा सत्कृतिनाद्यमूनि च ॥"

Commentary By "Bhavamuni" :—

"అథోపసంహారద్వారేణ (శ్రీ) విక్రమార్కం వర్ణయతిః- సదా (శ్రీ)విక్రమార్కేణ వినాడికం ప్రతి ఘట్యాః షష్టితమ భాగం ప్రతి పర్వ అమూని జ్ఞాతం. కైరపవర్జనై ర్దానైః కథంభూతేన విక్రమార్కేణ సత్కృతినా పండితేనచ పున స్తథాపి సదా సత్కృతాః పండితా ఇహాఽస్మిన్ పర్వాధికారేఽమూని పర్వాణి విదుః అవధారయంతి. కస్మై తద్దోషబోధాయ తేషాం పర్వణాం దోషాస్తేషాం బోధాయ జ్ఞానాయ కీమితి నిశ్చితమ్॥"

अथोपसंहारद्वारेण श्रीविक्रमार्कं वर्णयतिः- सदा श्रीविक्रमार्केण विनाडिकं प्रति घट्याः षष्टितम भागं प्रति पर्व अमानि ज्ञातं । कैरपवर्जनैः कथंभूतेन विक्रमार्केण सत्कृतिना पंडितेन च पुनस्तथाऽपि सदा सत्कृताः पंडिता इहास्मिन् पर्वाधिकारेऽमूनि पर्वाणि विदुः अवधारयन्ति। कस्मै तद्दोषबोधाय तेषां पर्वणां दोषास्तेषां बोधाय ज्ञानाय हीति निश्चितम् ।

(Jyotirvidabharana 4-89).

In this book Kalidasa defines the much disputed word "Saka." He says that whoever kills the Sakas in large numbers would be called a Sakakaraka i.e. the founder of an era and that he would be an emperor and a founder of a new Era, ousting the previous era.

Sloka No. 10-109:—

"నిహంతి యో భూతలమండలే శకా-
సపంచకోట్యబ్జదశప్రమాక కతో
స రాజపుత్రః శకకారకో భవే
న్నృపాధిరాజో హ్యుత శాకక ర్తృహా॥"

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निहन्ति यो भूतलमण्डले शकान् ।
सपञ्चकोट्यब्जदलप्रमान् कलौ ॥
स राजपुत्रः शककारको भवे-।
न्नृपाधिराजो ह्युत शाककर्तृहा ॥

Com:— "అథ శాకకర్తృత్వ మాహ—నిహంతీతి॥ యో భూతల మండలే శకాన్ మ్లేచ్ఛాన్ నిహంతి కస్మిన్ కలౌ కలియుగే కింభూతాన్ శకాన్ సపంచేతి— అబ్జం శతకోటి స్తస్య దలమర్ధం పంచాశత్ కోటిః అబ్జదళం సహపంచకోట్యా వర్తతే యత్తత్స పంచకోటి తచ్చాబ్జదళం చ తేన ప్రమీయంతే ఇతి ప్రమాః స్యుః. అంకతోఽవ్యత్ర (55,00,00,000) స రాజపుత్రః శకకారకో నృపాధిరాజ శ్చక్రవర్తీ భవేత్. హి యుక్తార్థే, ఉతపునః శకానాం మ్లేచ్ఛానాం నాశకాలః శాకః శాకక ర్తా హంతీతి శాకక ర్తృహా-సోఽపి శాకకర్తా చక్రవర్తీ భవేత్. యథా జైనమతే వాసుదేవం ప్రతి వాసుదేవవత్॥" (Jyot. 10-109)

अथशाककर्तृत्वमाह—निहन्तीति :— यो भूतलमण्डले शकान् म्लेच्छान् निहन्ति कस्मिन् कलौ कलियुगे किंभूतान् शकान् सपञ्चेति । अब्जं शतकोटिरूपस्य दलमर्धं पञ्चाशत्कोटि अब्जदलं सह पञ्च कोट्या वर्तते यत्तत्सपञ्चकोटि तच्चाब्ज-दलञ्च तेन प्रमीयन्त इति प्रमाः स्युः । अंकतोऽप्यत्र (५५, ००, ००, ०००)॥ स राजपुत्रः शककारको नृपाधिराजश्चक्रवर्ती भवेत् । हि युक्तार्थे । उत पुनः शकानां म्लेच्छानां नाशकालः शाकः शाककर्तॄन् हन्तीति शाककर्तृहा सोऽपि शाककर्ता चक्रवर्ती भवेत् । यथा जैनमते वासुदेवं प्रति वासुदेववत् ।

The poet further says that there were six founders of eras in every Kaliyuga, namely 1. Yudhishtira. 2. Vikrama. 3. Salivahana 4. Vijayabhinandana. 5. Emperor Nagarjuna. 6. Bali.

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Sloka No. 10-110:—

"యుధిష్ఠిరో విక్రమ శాలివాహనౌ
నరాధినాథో విజయాఽ భినందనః
ఇమేను నాగార్జున మేదినీవిభు
ర్బలీ క్రమాత్ షట్ శకకారకాః కలౌ॥"

युधिष्ठिरो विक्रमशालिवाहनौ।
नराधिनाथो विजयाभिनन्दनः॥
इमेनु नागार्जुनमेदिनीविभु-
र्बली क्रमात् षट् शककारकाः कलौ॥

Com:—"అథ కలౌ షట్ శక కారక నామాన్యాహ:—
యుధిష్ఠిర ఇతి. "కలౌ క్రమాత్ ఇమే యుధిష్ఠిరాదయః షట్ శక కారకాః స్యుః." (Jyot. 10-110)

अथ कलौ षट् शककारकनामान्याह युधिष्ठिर इतिः— कलौ क्रमात् इमे युधिष्ठिरादयः षट् शककारकाः स्युः॥

The length of the periods of these eras is respectively as follows:—

(1) In Kali 3044. (2) 135. (3) 18,000. (4) 10,000. (5) 4,00,000 (6) 821.

With regard to Yudhistira Saka it should be remembered that 3044 does not include the 36 year's rule of Yudhistira in Dwapara yuga. (i. e. 36 years in Dwapara + 3044 Kali total 3080 from the Mahabharata War). When we add up the figures given above we get the total figure of 4, 32, 000 which is exactly the duration of Kaliyuga.

Sloka No. 10-111:—

"యుధిష్ఠిరా ద్వేదయుగాంబరాఽగ్నయః 3044
కలంబ విశ్వే 135 ఽభ్రభూపట్ట భూమయః 18,000

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తతోఽయుతం 10,000, లక్ష చతుష్టయం 4,00,000 క్రమా
ద్ధరాదృగష్టా 821 వితి శాక వత్సరాః॥"

యుధిష్ఠిరా ద్వేదయుగాంబరాగ్నయః(౩౦౪౪)।
కలేబ విశ్వేऽ(౧౩౫)భ్రఖాష్ట భూమయః (౧౮, ౦౦౦)॥
తతోऽయుతం (౧౦౦౦౦) లక్షచతుష్టయం (౪, ౦౦, ౦౦౦) క్రమా।
ద్ధరాదృగష్టా (౮౨౧) వితి శాకవత్సరాః॥

Com:— అథ యుధిష్ఠిరాదీనా మంతరాళ వర్షాణ్యాహ-
యుధిష్ఠి రా దితి:—"యుధిష్ఠిరాత్ కలి సంక్రమణ కాలః స్యాత్. వేద
యుగాంబరాగ్నయః 3044 చతుశ్చత్వారింశ దధిక సహస్ర త్రియం
శాకవత్సరా భవంతి. ఏతావత్కాలం యుధిష్ఠిర శాకః. తతః కలంబ
విశ్వే కలంబాబాణాః (౫) విశ్వే త్రియోదశ=135 పంచ త్రింశ దధిక శతం
ఏతావత్కాలం విక్రమశాకః. 'రోపః కలంబ శర మార్గణ చిత్రపుంఖా'
ఇతి హైమః. తతోఽభ్ర ఖాఽష్ట భూమయః 18,000 అష్టాదశ
సహస్రా ఏతావత్కాలం శాలివాహన శాకః. తతోఽయుతం 10,000
దశసహస్రా ఏతావత్కాలం విజయాభినందన శాకః. తతో లక్ష
చతుష్టయం 4,00,000 ఏతావత్కాలం నాగార్జున శాకః. తతో
ధరాదృగష్టౌ ధరా దృక్ అష్టౌ 821 'మహీ ద్వినాగాః' ఇత్యపి పాఠః.
ఏకవింశత్యధికాఽష్టశతం ఏతావత్కాలం బలిశాకః. ఇతి ఇమా కతా
శ్చిన్మాత్ శాక వత్సరాః స్యుః॥" (Jyot. 10-111)

అథ యుధిష్ఠిరాదీనామంతరాలవర్షాణ్యాహ-- యుధిష్ఠిరాదితి:-- "యుధిష్ఠిరా
త్కలిసంక్రమణకాలః స్యాత్। వేదయుగాంబరాగ్నయః (౩౦౪౪) చతుశ్చత్వారింశదధిక-
సహస్రత్రయం శాకవత్సరాః భవంతి; ఏతావత్కాలం యుధిష్ఠిరశాకః। తతః కలంబవిశ్వే
కలంబా బాణాః (౫) విశ్వే (౧౩) పంచత్రింశదధికశతం ఏతావత్కలం విక్రమశాకః
'రోపః కలంబ శర మార్గణ చిత్ర పుంఖా' ఇతి హైమః। తతోऽభ్రఖాష్టభూమయః

(౧౮౦౦౦) అష్టాదశ సహస్రాः ఎతావత్కాలం శాలివాహనశాకः । తతోऽయుతం (౧౦౦౦౦)దశసహస్రాः ఎతావత్కాలం విజయాభినన్దనశాకः। తతో లక్షచతుష్టయం (౪౦౦౦౦౦) ఎతావత్కాలం నాగార్జునశాకः । తతో ధరాదగష్టౌ ధరా దృక్ అష్టౌ (౮౨౧) "మహీద్వినాగాः" ఇత్యపి పాఠः । ఎకవింశత్యధికాష్టశతం ఎతావత్కాలం బలిశాకः ఇతి ఇహ కలౌ క్రమాత్ శాకవత్సరాः స్యుः ।

Periods of Eras from the beginning of Kali Era of 3102 B.C. Duration of Kali yuga is 4,32,000 years.

1. YudhistiraEra-FromKali	1	to 3044 Kali-		(57 B.C.)
2. Vikrama Era	3044	-3179	,,	-(78 A.D.)
3. Salivahana Era	3,179	-21,179	,,	-(21,257 A.D.)
4. Vijayabhinanda Era	21,179	-31,179	,,	-(31,257 A.D.)
5. Nagarjuna Era	31,179	-4,31,179	,,	-(4,31,257 A.D.)
6. Bali Era	4,31,179	-4,32,000	,,	(4,32,078 A.D.)

Then, the Krita yuga will begin.

(These Eras will rotate with the same name and duration in every Kali yuga)

The capitals of the above mentioned Emperors who were Era founders in Kali are mentioned in 10-112,113.

"యుధిష్ఠిరోऽభూద్భువి హస్తినాపురే
తథోజ్జయిన్యాం పురి విక్రమాహ్వయः
శాలేయధారాభృతి శాలివాహనः
సుచిత్రకూటే విజయాऽభి నందనः॥" (10_112).

యుధిష్ఠిరోऽభూ ద్భువి హస్తినాపురే । తథోజ్జయిన్యాం పురి విక్రమాహ్వయः ।
శాలేయధారాభృతి శాలివాహనः । సుచిత్రకూటే విజయాభినన్దనः ॥

"నాగార్జునో రోహితకే ఖిలే బలి
ర్భవిష్యతీంద్రో భృగుకచ్ఛప త్తనే
కృతప్రవృత్తి స్తదనంతరం భవే
త్తదా భవిష్యం త్యనీభృతోऽర్కతः॥" (10_113)

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नागार्जुनो रोहितके क्षितौ बभि-। भविष्यतीन्द्रो भृगुकच्छपत्तने।
कृतप्रवृत्तिस्तदनंतरं भवे। त्तदा भविष्यन्त्यवनीभृतोऽर्कतः॥

Com:—అథోపజా త్యేషాం జన్మభూమి మాహ:—

యుధిష్ఠిరాదితి:—స్పష్టం. నగరం శాలేయధారాభృతి శాలేర మోలేర నామ్ని గిరౌ॥(10_112)

నాగేతి:— పూర్వార్ధం స్పష్టం. "నగరం రోహితకే క్షితౌ రోహితాస భూమౌ. అనుక్తా న్యప్యత్ర గ్రంథాంతరా దేషాం వంశ నామా న్యాహ. యతః—"యుధిష్ఠిరో భూ త్కిల రాజవంశజః సరాజపుత్రః పరమారవంశభూ:॥ శ్రీవిక్రమార్కో నను శాలివాహనో గోహిల్లభూర్వై విజయాభినందనః॥" ౧॥

"శిశోదరాన్వాయభవో భవిష్య తతోఽత్ర నాగార్జున సంజ్ఞకో నృపః। రాజాధిరాజః కిల కల్కిరాత్మభూ స్తత్స్థాపితో రాట్ బలి రత్ర దీక్షకః॥" ౨॥ ఇతి.

अथोपजात्यैषां जन्मभूमिमाह युधिष्ठिरादितिः-- स्पष्टं। नगरं शालेयधाराभृति शालेर मोलेरनाम्नि गिरौ।

नागेतिः- पूर्वार्धं स्पष्टं। नगरं रोहितके क्षितौ रोहितासभूमौ। अनुक्तान्यप्यत्र ग्रन्थान्तरादेषां वंशनामान्याह—यतः युधिष्ठिरोऽभूत्किल राजवंशजः, सराजपुत्रः परमारवंशभूः। श्रीविक्रमार्को ननु शालिवाहनो, गोहिलभूर्वै विजयाभिनन्दनः॥१॥ शिशोदरान्वायभवो भविष्य, ततोऽत्रनागार्जुनसंज्ञको नृपः। राजाधिराजः किल कल्किरात्मभूस्तत्स्थापितो राट् बलिरत्र दीक्षकः॥२॥ इति।

"అథ ఉత్తరార్ధ మాహ. తదనంతరం కృతప్రవృత్తిః సత్యయుగ ప్రవర్తనం భవే త్తదార్కతః సూర్యతో అవనీభృతో రాజానః సూర్యవంశ్యా భవిష్యంతి॥ (10_113).

अथ उत्तरार्धमाह—तदनन्तरं कृतप्रवृत्तिः सत्ययुगप्रवर्तनं भवेत्तदार्कतः सूर्यतोऽवनीभृतो राजानः सूर्यवंश्या भविष्यन्ति।

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Emperor & Era founder		Capital
Yudhisthira		Hastinapura.
Vikrama	——	Ujjain
Salivahana	——	Dhara on the Salera Molera hills.
Vijayabhinandana	——	Chitrakuta.
Nagarjuna	——	Rohitaka.
Bali	——	Bhrigukachcha.

In his commentary on the sloka 10-113 the commentator gives some particulars of the dynasties of these emperors from other books.

Yudhistira was born of the Lunar family, Vikrama (the Rajaput king) of the Paramara (or Panwar) family, Salivahana of the same family. Vijayabhinandana of Gohilla family, Nagarjuna of Sisodara family, Bali of the family of the Avatar Kalki (in the end of Kaliyuga).

Thereafter begins the Kritayuga of the 29th Mahayuga. Then, there will be kings of the Solar dynasty. (10-113).

From the 43rd sloka in the 17th chapter the following particulars are known about Vikrama. 1. He constructed several temples. 2. He established an era (అప్రశకः आप्तशकः) after driving away the Sakas. 3. He established several Deities according to the Vedic ritual. (17-43)

Sloka no. 17-43.

"అనేక దేవాయతనాని భారతే
కృతాని యేనా ప్త శకోధిదేవతాः
సంస్థాపితా వేదవిధాన దానతः
శ్రీవిక్రమార్కో-వనిపో విరాజతామ్॥"

अनेकदेवायतनानि भारते, कृतानि येनाप्तशकोऽधिदेवताः।
संस्थापिता वेदविधानदानतः, श्रीविक्रमार्कोऽवनिपो विराजताम्॥

Com:—అథోపసంహారణే విక్రమ నృపం పర్ణయతి.— అనేకేతి:—

"యేన విక్రమార్కేణ భారతే భరతఖ్యే-నేక దేవాయత
నాని దేవగృహాణి కృతాని పునర్యేనాధిదేవతా దేవేశ్వరాः సంస్థాపితాः

ప్రతిష్ఠాపితాః స విక్రమార్కోఽవనిపో భూమిపతి ర్విరాజతాం భాతు కింభూతః "ఆప్తశకః" ప్రాప్తశకః అపశక ఇతి పాఠే అపగతాః శకాః మ్లేచ్ఛా యస్మాత్స క్షయీకృత మ్లేచ్ఛ ఇత్యర్థః. అథవాఽపగతః శకో యస్మాత్ పూర్వశక నివృత్తికృత్ నిజశక ప్రవృత్తికృత్ ఇత్యర్థః॥"

(17-43)

अथोपसंहरणे विक्रमनृपं वर्णयति अनेकेतिः—येन विक्रमार्केण भारते भरतक्षेत्रेऽनेकदेवायतनानि देवगृहाणि कृतानि पुनर्येनाधिदेवताः देवेश्वराः संस्थापिताः प्रतिष्ठापिताः स विक्रमार्कोऽवनिपो भूमिपतिर्विराजतां भातु। किंभूतः आप्तशकः प्राप्तशकः। अपशक इति पाठे अपगता म्लेच्छा यस्मात्स क्षयीकृत-म्लेच्छइत्यर्थः। अथवाऽपगतः शको यस्मात् पूर्वशकनिवृत्तिकृत् निजशक प्रवृत्तिकृत् इत्यर्थः।

The Poet says (20-45) that as Vikrama observed and made others observe the Varna-Dharma in entirety, there was full-blown prosperity and that others who took up "Neeti" for a limited purpose would get only the fruit to that limited extent.

Sloka No. 20-45.

"అనేక వర్ణోదిత ధర్మకర్మణా
సమానధర్మస్య నయం నయంత్యపి
పరే జనావాప్తుమలం క్రియాఫలం
స్వధర్మ సత్యో లభతే జనః శ్రియమ్॥"

"अनेकवर्णोदितधर्मकर्मणा, समानधर्मस्य नयं नयंत्यपि।
परे जनावाप्तुमलं क्रियाफलं, स्वधर्मं सत्यो लभते जनः श्रियम्"॥

Com:—అథ స్వధర్మం ద్రఢయన్ విక్రమార్క వర్ణనం సందధాతి. అనేకేతి. "అలమిత్యవధారణే పరేఽపరే జనాః క్రియాఫల మాత్రం ప్రాప్తుం నయం నీతిం నయంతి ప్రాప్నువంతి. కస్య సమాన

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ధర్మస్య తుల్యధర్మస్య కేన అనేకవర్ణోదిత ధర్మకర్మణా. స్పష్టం. వా పునః పక్షాంతరే స్వధర్మసత్యో లోక ప్రవాహ యుక్తో నిజధర్మరక్తో జనః (శ్రీ)యం లభతే ప్రాప్నోతి. 'సత్యస్తు లోకభిత్' ఇతి హైమః. అర్థాంతర న్యాసేన (శ్రీ) విక్రమాదిత్య ఉక్తః సచ సత్యముక్తవాన్ తమేవ వర్ణయితు మాహ॥" (Jyot. 20-45.)

अथ स्वधर्मं द्रढयन् विक्रमार्कवर्णनं सन्दधाति अनेकेतिः— "अलमित्यवधारणे परेऽपरे जनाः क्रियाफलमात्रं प्राप्नु नयं नीतिं नयन्ति प्राप्नुवन्ति, कस्य समानधर्मस्य तुल्यधर्मस्य केन अनेकवर्णोदित धर्मकर्मणा स्पष्टं वा पुनः पक्षान्तरे स्वधर्मसत्यो लोकप्रवाहयुक्तो निजधर्मरक्तो जनः श्रियं लभते प्राप्नोति, 'सत्यस्तु लोकभित्' इति हैमः। अर्थांतर न्यासेन श्री विक्रमादित्य उक्तः सच सत्यमुक्तवान् तमेव वर्णयितु माह।"

The following countries are said to have been included in his Empire. The people of these countries are said to sing the praise of Vikrama for protecting the Varnasrama Dharma in his empire.

The provinces included in his empire are:—

Kambhoja, Gauda, Andhra, Malava, Anarta, Surashtra, Gurjara etc.,

From the Rajatarangini and Nepala Raja Vamsavali it is known that Vikrama ruled over Kashmir and Nepal. Thus it is clear that the whole of India was brought under the empire of Vikrama. (20-46)

Sloka No. 20-46.

"కాంభోజ గౌడాంధ్రక మాలవాననాః
(శ్రీ)విక్రమార్కస్య సురాజ్య గార్జరాః
స్వవర్ణ ధర్మక్రియయోజ్వలీకృతం
యశోఽభిగాయం త్యధునాపి తే జనాః॥"

"कांभोज गौडांध्रक मालवाननाः श्रीविक्रमार्कस्य सुराज्य गौर्जराः।
स्ववर्ण धर्मक्रिययोज्वलीकृतं यशोऽभिगायंत्यधुनापि ते जनाः॥"

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Com:—కాంభోజేతి. "అధునాపి కాంభోజ దేశ ప్రముఖాః సురాజ్య గుర్జరాస్తే జనా లోకాః శ్రీవిక్రమార్క-స్య యశః కీర్తి మభిగాయంతి. కిం భూతం యశః స్వవర్ణధర్మస్య నిజ నిజ వర్ణధర్మస్య క్రియయా ఉజ్వలీ కృతం నిర్మలీకృతం॥" (Jyot.20-46)

कांभोजेतिः— "अधुनापि कांभोजदेशप्रमुखाः सुराज्य गुर्जरास्ते जना लोकाः श्रीविक्रमार्कस्य यशः कीर्तिमभिगायन्ति, किंभूतं यशः स्ववर्णधर्मस्य निजनिजवर्णधर्मस्य क्रियया उज्वलीकृतं निर्मलीकृतं॥"

This work Jyotirvidabharana says Kalidasa began to write in the month Vysakha of 3068 Kali Era (or 33 B.C.) and was completed in the month Kartika of the same year. This is the clearest evidence of the contemporaneity of Kalidasa and Vikrama in the first century before Christ. At the end of several chapters Kalidasa extols Vikramaditya to whom the work is dedicated. In the beginning of the 22nd chapter Kalidasa described, to some extent, the Emperor Vikrama and in the 6th sloka he says that this book of 22 chapters and 1474 slokas is written with the purpose of invoking good to Vikramaditya the Emperor of Bharat.

In the following sloka (22-1), Kalidasa mentions one important trait of Vikramaditya. He uses the adjective "अभिप्रजानंदकर" to Emperor Vikramaditya which means "he who pleases the people devoted to him."

Sloka No:—22-1.

"అథేహ పర్వనిర్ణయా దనంతరం గ్రంథనిరూపణక్రమం
బ్రువే తథా విక్రమ మేదినీవిభో రభిప్రజా నందకరస్య వర్ణనం॥"

अथेह पर्वनिर्णयादनन्तरं ग्रन्थनिरूपणक्रमं।
ब्रुवे तथा विक्रममेदिनीविभो रभिप्रजानन्दकरस्य वर्णनं॥"

Com:— అథ పర్వనిర్ణయాధ్యాయ కథనానంతరం బీజకాధ్యాయో ఘటతే. అతో గ్రంథ నిరూపణ క్రమస్య విక్రమార్క- వర్ణనస్య చాధ్యాయం సూచయతి అథేతి:—

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అథ మాంగల్యే ఇహ ద్వావింశేధ్యాయే పర్వవ్రతకాల నిర్ణ
యానంతరం అహం గ్రంథనిరూపణ క్రమం బ్రువే కథయామి.
తథాఽభిప్రజానంద కరస్య అభీష్ట లోక హర్షకారకస్య విక్ర
మేదినీవిభోః శ్రీ విక్రమాదిత్య రాజ్ఞశ్చ వర్ణనం బ్రువే॥"

(Jyot 22-1)

अथ पर्वनिर्णयाध्याय कथनानन्तरं बीजकाध्यायो घटते, अतो ग्रन्थ निरूपण क्रमस्य विक्रमार्कवर्णनस्य चाध्यायं सन्दधाति अथेति:—अथ मांगल्ये इह द्वाविंशेध्याये पर्वव्रतकालनिर्णयानन्तरं अहं ग्रन्थनिरूपण क्रमं ब्रुवे कथयामि। तथाऽभिप्रजानन्दकरस्य अभीष्ट लोकहर्षकारकस्य विक्रममेदिनीविभोः श्रीविक्रमादित्यराज्ञश्च वर्णन ब्रुवे॥"

In the 7th sloka of Chapter 22 Kalidasa gives some particulars of Vikrama's empire, which are as follows:—

1. It extended over the whole of Bharata Varsha of 180 Big jyotisha yojanas (1800 miles) in length and breadth. (1 Big Yojana = $9\frac{5}{8}$ English miles)

2. The Bharata-Varsha shines forth with the culture of the Vedas and Dharma Sastras. This book is dedicated for the good of Vikramaditya, the emperor of Malwa, by me (Kalidasa).

Sloka No. 22-7

"వర్షే శ్రుతి స్మృతి విచార వివేక రమ్యే
శ్రీభారతే ఖ ధృతి 180 సమ్మిత దేశపీఠే
మత్తోఽధునా కృతిరియం సతి మాలవేంద్రే
శ్రీ విక్రమార్క నృపరాజ వరే సమాసీత్॥"

"वर्षे श्रुतिस्मृतिविचारविवेकरम्ये, श्रीभारते खधृति १८० सम्मितदेशपीठे मत्तोऽधुना कृतिरियं सति मालवेन्द्रे श्रीविक्रमार्कनृपराजवरे समासीत्॥"

Com:—అథ విక్రమార్క వర్ణనం సందధాతి:—

వర్ణయతి: "శ్రుతి స్మృతి విచార వివేక రమ్యే ఖ ధృతి 180 సమ్మిత దేశపీఠే అశీత్యధిక శతప్రమిత దేశమండలే శ్రీభారతే వర్షే భరతక్షేత్రే మత్తః కాళిదాసాత్ అధునా సాంప్రత మియం కృతిః సమాసీత్ జాతా కస్మిన్ మాలవేంద్రే శ్రీ విక్రమార్క నృపరాజ వరే సతి శుభే సతి." (Jyot. 22-7)

अथ विक्रमार्कं वर्णनं सन्दधाति वर्णइतिः—"श्रुति स्मृति विचार विवेक रम्ये ख धृति १८० सम्मितदेशपीठे अशीत्यधिकशतप्रमितदेशमण्डले श्रीभारते वर्षे भरतक्षेत्रे मत्तः काळिदासात् अधुना सांप्रतमियं कृतिः समासीत् जाता कस्मिन् मालवेन्द्रे श्रीविक्रमार्कं नृपराजवरे सति शुभे सति ॥"

In the 8th, and 9th slokas of Chapter 22 Kalidasa gives a list of poets and pundits adorning the court of Vikrama.

1. Sanku. 2. Vararuchi. 3. Mani. 4. Angudatta. 5. Jishnu. 6. Trilochana. 7. Hari (Hariswamy the commentator of Sukla Yajurveda, and the head of the departments of Dana and Dharma (దానాధ్యక్ష) and (ధర్మాధ్యక్ష) 8. Ghata karpara 9. Amarasimha. 10. Satyacharya. 11. Varahamihira. 12. Srutasena. 13. Badarayana. 14. Manittha. 15. Kumara Simha and astrologers like. 16. Myself (Kalidasa) and others. (22-8, 9.)

Slokas No. 22-8, 9:—

"శంకుః సువాగ్వరరుచి ర్మణిరంగుదత్తో
జిష్ణు స్త్రిలోచన హరీ ఘట కర్పరాఖ్యః
అన్యేపి సంతి కవయో2మర సింహ పూర్వా
యస్యైవ విక్రమ నృపస్య సభాసదో2మీ ॥" (22-8).

"शंकुः सुवाग्वररुचि र्मणिरंगुदत्तो जिष्णुस्त्रिलोचनहरी घटकर्पराख्यः ।
अन्येपि सन्ति कवयो2मरसिंहपूर्वा यस्यैव विक्रमनृपस्य समासदो2मी ॥"

Com:— అథ ప్రథమం నృపసభాయాం పండితవర్గం వర్ణయతి:-
శంకురితి: "యస్య విక్రమనృపస్యైవ అమీ శంకుప్రముఖాః
పండితాః సభాసదః పారషద్యాః సంతి త్రిలోచన,హరీ ఇతి
ద్వంద్వే ఇమాం శేషం స్పష్టం॥" (22-8)

अथ प्रथमं नृपसभायां पण्डितवर्गं वर्णयति शंकुरितिः-"यस्य विक्रमनृपस्यैव अमी शंकुप्रमुखाः पण्डिताः सभासदः पारषद्याः सन्ति त्रिलोचन, हरी इति द्वन्द्वे इमां शेषं स्पष्टं ॥"

"సత్యో వరాహమిహిరః శ్రుతసేన నామా
శ్రీబాదరాయణ మణిత్థ కుమారసింహాః
శ్రీవిక్రమార్క నృప సంసది సంతి చైతే
శ్రీకాలతంత్ర కవయస్త్వపరే మదాద్యాః॥" (22-9).

"सत्यो वराहमिहिरः श्रुतसेननामा, श्रीबादरायणमणित्थकुमारसिंहाः।
श्रीविक्रमार्कनृपसंसदि सन्तिचैते, श्रीकालतन्त्रकवयस्त्वपरे मदाद्याः॥"

Com:— సత్యఇతి॥ చ పునః శ్రీవిక్రమార్క నృపసంసది సత్యాచార్య
దయ ఏతే పండితాశ్చ పునరపరే మదాద్యా అహం కాళిదాస
ఆద్యా ఏషాం తే చ తే శ్రీ కాలతంత్ర కవయః కాలవిధాన
శాస్త్రజ్ఞాః సంతి. శేషం స్పష్టం. "శ్రుతసేన నామా సిద్ధసేన
దివాకరో జైనశ్వేతాంబర సత్కవి రపరో నమిసుమదాచంద్ర
ఇతి శ్రీకల్యాణ మందిర స్తోత్రాంత్యకావ్యే పఠితం। అత్ర సిద్ధ
శబ్ద స్థానే ఛందోభంగ భయాత్కవినా శ్రుతశబ్దః ప్రయోజితః
సిద్ధశబ్దస్య శ్రుతశబ్ద పర్యాయత్వాత్. యదుక్తం హైమానే
కార్ష్యాం: సిద్ధో వ్యాఘ్రాదికే దేవయోనా నిష్పన్నముక్తయోః,
నిత్యే ప్రసిద్ధ" ఇతి. "ఖ్యాతే ప్రతీత ప్రజ్ఞాత విత్త ప్రథిత

విశ్రుతాః" ఇత్యభిధాన చింతామణౌ॥ అస్య సంబంధో జైన శాస్త్రైత్ జ్ఞేయః. లేశేన సూచితో యతః.

सत्यइतिः- च पुनः— श्रीविक्रमार्कनृपसंसदि सत्याचार्यादयएते पण्डिताश्च पुनरपरे मदाद्या अहं काळिदास आद्यो एषां ते च ते श्रीकालतन्त्रकवयः काल विधानशास्त्रज्ञाः सन्ति शेषं स्पष्टं।

श्रुतसेननामा सिद्धसेनदिवाकरो जैनश्वेतांबरसत्कविरपरो नमिकुमदाचन्द्र इति श्रीकल्याणमन्दिरस्तोत्रांत्यकाव्ये पठितं। अत्र सिद्धशब्दस्थाने छन्दोभङ्ग-भयात्कविना श्रुतशब्दः प्रयोजितः सिद्धशब्दस्य श्रुतशब्दपर्यायत्वात् यदुक्तम् हैमानेकार्थ्यां "सिद्धो व्याघ्रादिके देवयोनौ निष्पन्नमुक्तयोः। नित्ये प्रसिद्ध" इति। "ख्याते प्रतीत प्रज्ञात वित्तप्रथितविश्रुताः" इत्यभिधानचिंतामणौ। अस्य संबन्धो जैनशास्त्रात् ज्ञेयः लेशेन सूचितो यतः॥

In his commentary on sloka 9 of Chapter 22 the commentator quotes the following famous slokas, which perhaps have come down traditionally:—

"దిదృక్షుభిక్షుః సంయాతో ద్వారపాలో న ముంచతి
హస్తే న్యస్తచతుఃశ్లోక ఉతాగచ్ఛతు గచ్ఛతు."౧

"दिदृक्षुभिक्षुः संयातो द्वारपालो न मुञ्चति।
हस्ते न्यस्तचतुःश्लोक उतागच्छतु गच्छतु॥"

"దీయతాం దశలక్షాణి శాసనాని చతుర్దశ
హస్తే న్యస్త చతుఃశ్లోక ఉతాగచ్ఛతు గచ్ఛతు."౨

"दीयतां दशलक्षाणि शासनानि चतुर्दश।
हस्ते न्यस्तचतुःश्लोक उतागच्छतु गच्छतु॥"

"సరస్వతీ స్థితా వక్త్రే లక్ష్మీః కరసరోరుహే
కీర్తిః కిం కుపితా రాజన్ యేన దేశాంతరమ్ గతా."3

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"सरस्वती स्थिता वक्त्रे लक्ष्मीः करसरोरुहे।
कीर्तिः किं कुपिता राजन् येन देशांतरं गता॥"

"సర్వదా సర్వదో ఽసీతి మిథ్యా సంస్తూయసే బుధైః
నారయో లేభిరే పృష్ఠం న వక్షః పరయోషితః."ర

"सर्वदा सर्वदो ऽसीति मिथ्या संस्तूयसे बुधैः।
नारयो लेभिरे पृष्ठं न वक्षः परयोषितः॥"

These slokas say:— Even a sanyasi desirous of seeing Vikrama he is prevented by the door-keeper. But he who has four slokas in his hand may freely pass through the gate. May he be given 10 lakh coins and 14 Sasanas of gifts.

A poet humourously says to Vikrama like this: "O! king! Saraswati resides in your mouth and Lakshmi in your hand. Yet, why is your fame angry? For she is wandering in other countries. Scholars praise you as a donor of everything at all times. It is a false praise. Because your enemies are never given the back, (You never turn back in the battle-field) and others' wives are not given your chest.

In 22-10 Kalidasa mentions the nine Gems of scholars adorning the court of Vikrama. viz.

1. Dhanvantari. 2. Kshapanaka 3. Amarasimha. 4. Sanku. 5. Vetalabhatta. 6. Ghatakarpara. 7. Kalidasa. 8. the renownd Varahamihira and 9. Vararuchi.

Sloka No. 22-10.

"ధన్వంతరి క్షపణ కామరసింహ శేంకు
వేతాలభట్ట ఘట కర్పర కాళిదాసాః
ఖ్యాతో వరాహమిహిరో నృపతేః సభాయాం
రత్నాని వై వరరుచి ర్నవ విక్రమస్య॥"

"धन्वन्तरिः क्षपणकामरसिंहशंकु-वेतालभट्टघटकर्परकाळिदासाः।
ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य॥"

Com:—అథ పండితనవకం వర్ణయతి:—

ధన్వంతరిరితి:—వై ఇతి పాదపూర్తౌ. శేషం స్పష్టం. నవనిధాన రత్నవత్ స్థాయిన ఏతే॥" (22–10)

अथ पण्डितनवकं वर्णयति धन्वन्तरिरितिः—वै इति पादपूर्तौ॥ शेषं स्पष्टं। नवनिधानरत्नवत् स्थायिन एते।"

In 22-11 Kalidasa gives a further account of the court of Vikrama.

There were 800 Vassal kings, one crore of good soldiers, 16 great scholars, 16 Astrologers, 16 efficient Doctors, 16 Bhattas and 16 Dhadhis, and 16 scholars of Vedic lore; Vikrama sitting on his throne was illumined by these scholarly courtiers.

Sloka No. 22-11.

"అష్టౌ యస్య శతాని మండలధరాధీశాః సభాయాం సదా
స్యుఃసంసత్పరిణాహకోటిసుభటాఃసత్పండితాఃషోడశ
దైవజ్ఞా దశమణ్మితాశ్చ భిషజో భట్టాస్తథా ఢాఢినో
వేదజ్ఞా రసచంద్రమా విజయతే శ్రీవిక్రమఃసోఽధిభూఃII"

"अष्टौ यस्य शतानि मण्डलधराधीशाः सभायां सदा।
स्युः संसत्परिणाहकोटिसुभटाः सत्पण्डिताः षोडश॥
दैवज्ञा दशषण्मिताश्च भिषजो भट्टास्तथा ढाढिनो।
वेदज्ञा रसचन्द्रमा विजयते श्रीविक्रमः सोऽधिभूः॥"

Com:— అథ సభాపరిజనాన్ వర్ణయతి అష్టావితి:—

సదా యస్య శ్రీవిక్రమార్కస్య సభాయాం మండల ధరాధీశా ముకుటవర్ధనరాజానోఽష్టౌ శతాని (800) స్యు శేవం సంసత్పరిణాహకోటిసుభటాఃసంసదఃసభాయాఃపరిణాహో విశాలతా తస్మిన్ కోటిప్రమితసుభటాఃస్యుఃషోడశ సత్పండితాఃస్యుఃII దశమణ్మితా దైవజ్ఞా జ్యోతిర్విదఃI6 స్యుఃII తథా

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భిషజः 16 తథా భట్టాः 16 తథా ధాఢినः 16 వేదజ్ఞా వేదపాఠకాः రసచంద్రమాः 16 స్యుः। స (శ్రీ)విక్రమో అధిభూ స్స్వామీ విజయతే॥ (Jyoti. 22-11)

अथ सभावरिजनान्वर्णयति अष्टाविंतिः—सदा यस्य श्रीविक्रमार्कस्य सभायां मण्डलधराधीशा मुकुटवर्धनराजानोऽष्टौ शतानि (८००) स्युरेवं ससत्परिणाहकोटिसुभटाः संसदः सभायाः परिणाहो विशालता तस्मिन् कोटिप्रमितसुभटाः स्युः षोडश सत्पण्डिताःस्युः दशषण्मिता १६ दैवज्ञा ज्योतिर्विदः स्युः तथा भिषजः १६ तथा भट्टाः १६ तथा ढाढिनः १६ वेदज्ञा वेदपाठकाः रसचन्द्रमाः १६ स्युः। स श्रीविक्रमो अधिभूः स्वामी विजयते।

In 22-12 the following particulars are given about the army of Vikramaditya:—

His army continuously spread over 18 yojanas (small) jyotisha yojanas. 1 small jyotisha yojana = $4\frac{11}{12}$ english miles and consisted of the following:—

1. There were 3 crores of soldiers.
2. Ten crores of various vehicles.
3. 24,300 elephants.
4. 4,00,000 (four lakhs) of ships.

This was the army that accompanied him in his expeditions. In this respect there was no emperor to be compared to Vikrama in those days, says Kalidasa.

Sloka No. 22-12.

"యస్యాష్టాదశయోజనాని కటకే పాదాతికోటిత్రయం
వాహానామయుతాయుతంచ నవతిస్త్రిఘ్నాకృతి (24, 300)
ర్వాస్తినాం
నౌకాలక్షచతుష్టయం (4,00,000) విజయినోయస్యప్రయాణే భవ
త్సోऽయం విక్రమభూపతి ర్విజయతే నాన్యో ధరిత్రీధరः."

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"यस्याष्टादश योजनानि कटके पादातिकोटित्रयं ।
वाहानामयुतायुतं च नवतिस्त्रिघ्नाकृति (२४, ३००) हैस्तिनां ॥
नौकालक्षचतुष्टयं (४, ००, ०००) विजयिनो यस्य प्रयाणेऽभव
त्सोऽयं विक्रमभूपतिर्विजयते नान्यो धरित्रीधरः ॥"

Com:—అథాస్య సైన్యం వర్ణయతి యస్యేతి:-

"యస్య విజయినో విక్రమార్కస్య ప్రయాణే కటకే సైన్యే అష్టాదశ యోజనాని నిరంతరం కాలాధ్వనో రైర్నిరంతర్యే ఇతి ద్వితీయా. పాదాతి కోటిత్రయం (three crores) మభవత్. వాహానామయుతాయుతం (10 crores) చపునర్నవతేః 90 కృతిః 8100సా త్రిఘ్నా క్రియతే తదా24.300హస్తినాం శత త్రయాధిక చతుర్వింశతి సహస్ర మభవత్. పున ర్నౌకా లక్ష చతుష్టయ మభవత్. శేషం స్పష్టం॥" (Jyot 22-12)

अथास्य सैन्यं वर्णयति यस्येतिः— "यस्य विजयिनो विक्रमार्कस्य प्रयाणे कटके सैन्ये अष्टादश योजनानि निरंतरं कालाध्वनोनैरंतर्ये इति द्वितीया । पादातिकोटित्रय (three crores) मभवत्। वाहानामयुतायुतं (10 crores) च पुनर्नवतेः ९० कृतिः ८१०० सा त्रिघ्ना क्रियते तदा २४, ३०० हस्तिनां शतत्रयाधिकचतुर्विंशतिसहस्रमभवत् । पुनर्नौकालक्षचतुष्टयमभवत् । शेषं स्पष्टं ॥"

Sloka 13 of the 22nd chapter says that Vikrama annihilated innumerable Sakas (who are Mlechcha Kshatriyas) and established the Era. Every day he made gifts of the pearls, jems, gold, cow, horse elephants to the four castes. Hence he was called Suvarnanana.

Sloka No. 22-13.

"యేనాస్మిన్ వసుధాతలే శకగణా సర్వాదిశేః సంగరే
హత్వా పంచనవప్రమాన్ కలియుగే శాకప్రవృత్తిఃకృతా

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శ్రీమద్విక్రమభూభుజా ప్రతిదినం ముక్తామణిస్వర్ణగో
సప్తీభాద్యపవర్జనేన విహితో ధర్మ్మః సువర్ణాననః॥"

"येनास्मिन् वसुधातले शकगणान् सर्वा दिशः संगरे
हत्वा पंचनवप्रमान् कलियुगे शाकप्रवृत्तिः कृता॥

श्रीमद्विक्रमभूभुजा प्रतिदिनं मुक्तामणिस्वर्णगो।
सप्तीभाद्यपवर्जनेन विहितो धर्मः सुवर्णाननः॥"

Com:— అథాస్య శాకప్రవృత్తిం దర్శయతి యేనేతి:—

"యేన శ్రీ విక్రమార్క-భూభుజా కలియుగే అస్మిన్
వసుధాతలే సంగరే సంగ్రామే సర్వాదిశ: సర్వాదిక్ పర్యంతం
పంచానాం నవ తైః పంచపంచాశత్కోట్యః పంచపంచాశల్లక్షాణి
పంచపంచాశ త్సహస్రాణి పంచశతాని పంచపంచాశత్ ఏభిః
ప్రమాన్ ప్రమితాన్ శకగణాన్ మ్లేచ్ఛాన్ హత్వా శాక
ప్రవృత్తిఃకృతా. పునః శ్రీవిక్రమాదిత్యేన ప్రతిదినం ముక్తాఫలం
మణిః రత్నం స్వర్ణం హేమ గౌః సురభిః సప్తి రశ్వ ఇభో హస్తీ
ఇత్యాదీనా మపవర్జనేన దానేన సువర్ణాననః దానాదిచతుర్విధో
విప్రాదిచతుర్వర్ణాత్మకో వా ధర్మో విహితః కృతః"(Jyot.2.-13)

अथास्य शाकप्रवृत्तिं दर्शयति येनेतिः—"येन श्रीविक्रमार्कभूभुजा कलियुगे अस्मिन् वसुधातले संगरे संग्रामे सर्वादिशः सर्वादिक्पर्यंतं पंचानां नव तैः पंच-पंचाशत्कोट्यः पंचपंचाशल्लक्षाणि पंचपंचाशत्सहस्राणि पंचशतानि पंचपंचाशत् एभिः प्रमान् प्रमितान् शकगणान् म्लेच्छान् हत्वा शाकप्रवृत्तिः कृता। पुनः श्रीविक्रमादित्येन प्रतिदिनं मुक्ताफलं मणिः रत्नं स्वर्णं हेम गौः सुरभिः सप्ति रश्वः इभो हस्ती इत्यादीनामपवर्जनेन दानेन सुवर्णाननः दानादिचतुर्विधो विप्रादिचतुर्वर्णात्मको वा धर्मो विहितः कृतः॥"

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Sloka 14 of Chapter 22 says that Vikrama conquered the following countries also:—

1. Dravida. 2. Lata. 3. Vanga (Bengal). 4. Gauda. 5. Gurgira. 6. Dhara. 7. Kambhoja.

Sloka No. 22-14:

"ఉద్దామద్రవిడద్రుమైకపరశు ర్లాటాటవీపానకో
వేల్లద్వంగభుజంగరాజగరుడో గౌడాబ్ధికుంభోద్భవః
గర్జద్ఘూర్జరరాజసింధురహరి ర్ధారాంధకారార్యమా
కాంభోజాంబుజచంద్రమా విజయతే శ్రీవిక్రమార్కో నృపః॥"

"उद्दामद्रविडद्रुमैकपरशुर्लाटाटवीपावको ।
वेल्लद्वंगभुजंगराजगरुडो गौडाब्धिकुंभोद्भवः ॥
गर्जद्घूर्जरराजसिंधुरहरिर्धारांधकारार्यमा ।
कांभोजांबुजचंद्रमा विजयते श्रीविक्रमार्को नृपः ॥"

Com:—"అథాస్య దిగ్విజయ మాహ: —ఉద్దామేతి. స్పష్టం."

(Jyot. 22-14.)

'अथास्य दिग्विजय माह उद्दामेतिः–स्पष्टं ॥"

Sloka 15 of 22 says that Vikrama captured the fortresses of kings and after humiliating them returned their fortresses to them. In prosperity he was 'Indra'; in 'Gambhirya' he was the 'Ocean'; in Charitableness he was 'Kalpavriksha'; in beauty he was 'Cupid'; in supporting the world he was the Meru. He was a Moon to the lotuses of wicked persons (he was a terror to the wicked.)

"యే నాప్యుగ్రమహీధరాగ్రవిషయే దుర్గాణ్యసహ్యాన్యహో
నీత్వా యాని నతీకృతా స్తదధిపా దత్తాని తేషాం పునః
ఇంద్రాంభోధ్యమరద్రుమస్మరసురక్ష్మాభృద్గుణే నాంజసా
శ్రీమద్విక్రమభూభృతా ఖలజనాంభోజేందునా మండలే॥"

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"येनाप्युग्रमहीधराग्रविषये दुर्गाण्यसह्यान्यहो ।
नीत्वा यानि नतीकृतास्तदधिपा दत्तानि तेषां पुनः ॥
इंद्रांभोध्यमरद्रुमस्मरसुरक्ष्माभृद्गुणेनांजसा
श्रीमद्विक्रमभूभृता खलजनांभोजेंदुना मंडले ॥"

Com:—అథాస్య ప్రభుత్వాది గుణాన్ వర్ణయతి. యేనేతి:-
అంజసా శీఘ్రం యేన (శ్రీ) మద్విక్రమ భూభృతా రాజ్ఞాఽగమహీధరాగ్రవిషయేపర్వతదుర్గశృంగాగ్రేఽసహ్యానిగ్రహీతు మశక్యాని దుర్గాణి యాని అహో ఆశ్చర్యే నీత్వా సమాదాయ తదధిపా స్తేషాం దుర్గాణాం స్వామినో నతీకృతా నమ్రీకృతాః పున స్తేషాం దుర్గాధిపానాం తాని దుర్గాణి దత్తాని కింభూతేన శ్రీవిక్రమా ర్కేణ ఇంద్రః అంభోధిః సముద్రః అమరద్రుమః కల్పతరుః స్మరః కామః సురక్ష్మాభృత్ మేరుః ఏషాం గుణాః ప్రభుత్వ గంభీరత్వ దాతృత్వ సుభగత్వ స్థిరత్వాఖ్యా యస్మిన్ స తేన పునః కింభూతేన మండలే దేశే ఖలజనా దుర్జనా స్త ఏవాంభోజాని కమలాని తేషు ఇందురివ ఇందుస్తేన ఖలానాం పరాభవకారకేన ఇత్యర్థః. జలకమలాని చంద్రాతపేన మ్లానత్వం సమాగచ్ఛంతీతి రూఢిః." (Jyot. 22-15)

अथास्य प्रभुत्वादिगुणान् वर्णयति येनेतिः— "अंजसा शीघ्रं येन श्रीमद्विक्रमभूभृता राज्ञा उग्रमहीधराग्रविषये पर्वतदुर्गशृंगाग्रेऽसह्यानि ग्रहीतु मशक्यानि दुर्गाणि यानि अहो आश्चर्ये नीत्वा समादाय तदधिपास्तेषां दुर्गाणां स्वामिनो नतीकृता नम्रीकृताः। पुन स्तेषां दुर्गाधिपानां तानि दुर्गाणि दत्तानि। किंभूतेन श्रीविक्रमार्केण इंद्रः अंभोधिः समुद्रः अमरद्रुमः कल्पतरुः स्मरः कामः सुरक्ष्माभृत् मेरुः एषां गुणाः प्रभुत्वगंभीरत्वदातृत्वसुरूपत्वस्थिरत्वाख्या यस्मिन् स तेन। पुनः किंभूतेन मंडले देशे खलजना दुर्जना स्त एवांभोजानि कमलानि तेषु इंदुरिव इंदुस्तेन खलानां पराभवकारकेन इत्यर्थः। जलकमलानि चंद्रातपेन म्लानत्वं समागच्छंतीति रूढिः॥"

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Sloka 16 of Chapter 22 says that Ujjayini the capital of Vikrama gives salvation to the inhabitants on account of the presence of Lord "Siva" in the name of 'Mahakala.'

Sloka No. 22-16.

"యద్రాజధాన్యుజ్జయినీ మహాపురీ
సదా మహాకాల మహేశ యోగినీ
సమాశ్రయి ప్రాప్యపవర్గదాయినీ
శ్రీవిక్రమార్కోఽవనిపో జయత్యపి॥"

"यद्राजधान्युज्जयिनी महापुरी।
सदा महाकालमहेशयोगिनी॥
समाश्रयिप्राप्यपवर्गदायिनी।
श्रीविक्रमार्कोऽवनिपो जयत्यपि॥"

Com:—"అథాస్య పురీం వర్ణయతి యద్రాజేతి:—సమాశ్రితాస్తత్రోషితా యే ప్రాణినో లోకాస్తేషా మపవర్గదాయినీ యద్రాజధానీ విక్రమస్య మూలనివాస నగరీ ఉజ్జయినీ. యచ్ఛబ్దాపేక్షయా తచ్ఛబ్దో అగ్రే గ్రాహ్యః శేషం సుగమం."

(Jyot 22-16)

अथास्य पुरीं वर्णयति यद्राजेतिः— "समाश्रितास्तत्रोषिता ये प्राणिनो लोकास्तेषामपवर्गदायिनी यद्राजधानी विक्रमस्य मूलनिवासनगरी उज्जयिनी यच्छब्दापेक्षया तच्छब्दो अग्रे ग्राह्यः। शेषं सुगमं॥"

Sloka 17 of Chapter 22 says that Vikrama of irresistable valour defeated the Saka king of the province Rumma (Roomaka in North-west India), brought him to Ujjain took him round the city as a captive and released him.

Sloka No. 22-17.

"యో రుమ్మదేశాధిపతిం శకేశ్వరం
జిత్వా గృహీత్వోజ్జయినీం పురాంవే

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ఆనీయ సంభ్రామ్య ముమోచ త్వహో
స విక్రమార్క స్సమసహ్య విక్రమః॥"

"यो रुम्मदेशाधिपतिं शकेश्वरं ।
जित्वा गृहीत्वोज्जयिनीं महाहवे ॥
आनीय संभ्राम्य मुमोच त्वहो
स विक्रमार्कः समसह्यविक्रमः ॥"

Com:— "యో రుమ్మేతిః—యో విక్రమార్కో రుమ్మదేశాధిపతిం శకేశ్వరం మ్లేచ్ఛనాయకం ఆహవే సంగ్రామే జిత్వా గృహీత్వా చ ఉజ్జయినీ మానీయ సంభ్రామ్య చ తు పున స్తం శకేశ్వరం ముమోచ. అహో ఇతి ఆశ్చర్యే. శేషం స్పష్టం." (Jyot 22-17).

"यो रुम्मेतिः — यो विक्रमार्को रुम्मदेशाधिपतिं शकेश्वरं म्लेच्छनायकं आहवे संग्रामे जित्वा गृहीत्वा च उज्जयिनीमानीय संभ्राम्य च तु पुनस्तं शकेश्वरं मुमोच। अहो इति आश्चर्ये। शेषं स्पष्टं ॥"

Sloka 18 of Chapter 22 says that while Vikrama was ruling with Avanti (Ujjain) as capital, all the people were prosperous and happy and everywhere the Vedic Dharma prevailed.

Sloka No. 22-18.

"తస్మిన్ సదా విక్రమమేదినీశే
విరాజమానే సమవంతికాయాం
సర్వ్వప్రజా మంగళ సౌఖ్య సంప
ద్బభూవ సర్వత్రి చ వేదకర్మ."

"तस्मिन् सदा विक्रममेदिनीशे, विराजमाने समवंतिकायां।
सर्वप्रजामंगळसौख्यसंप, द्बभूव सर्वत्र च वेदकर्म ॥"

Com:—తస్మిన్నితిః—స్పష్టం. (Jyot. 22-18)

तस्मिन्नितिः— स्पष्टं।

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Sloka 19 and 20 of Chapter 22 give the following particulars.

In the court of Vikrama, I, Kalidasa was the friend of the king, while there were many poets and scholars like Sanku and astrologers like Varahamihira.

I (Kalidasa) wrote three Kavyas of which the first was Raghuvamsa, a treatise on vedic ritual and Jyotirvidabharana.

Slokas No. 22-19. 20.

"శంక్వాది పండితవరాః కవయ స్త్వనేకే
జ్యోతిర్విదః సమభవంశ్చ వరాహ పూర్వాః
శ్రీ విక్రమార్క- నృపసంసది మాన్యబుద్ధి
స్తైరప్యహం నృపసఖా కిల కాళిదాసః॥" (22-19)

"शंक्वादिपंडितवराः कवयस्त्वनेके ।
ज्योतिर्विदः समभवंश्च वराहपूर्वाः ॥
श्रीविक्रमार्कनृपसंसदि मान्यबुद्धि
स्तैरप्यहं नृपसखा किल काळिदासः ॥"

"కావ్యత్రయం సుమతికృ ద్రఘువంశపూర్వం
పూర్వం తతో నను కియచ్ఛ్రుతి కర్మవాదః
జ్యోతిర్విదాభరణ కాలవిధానశాస్త్రం
శ్రీకాళిదాస కవితో హితతో బభూవ." (Jyot. 22-20)

"काव्यत्रयं सुमतिकृद्रघुवंशपूर्वं
पूर्वं ततो ननु कियच्छ्रुति कर्मवादः ।
ज्योतिर्विदाभरणकालविधानशास्त्रं ।
श्रीकाळिदासकवितो हिततो बभूव ॥"

(Jyot. 22-19,20)

Com:—శంక్వాదీతి:—స్పష్టం.

'शंक्वादीतिः— स्पष्टं ॥'

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Sloka 21 of chapter 22 definitely gives the date of composition of Jyotirvidabharana. It is to be noted that Kalidasa gives both the date of commencement and the date of closing of the composition of Jyotirvidabharana. As for the date of commencement he gives Vysakha 3068 of Kali Era (33 B.C.) and as the date of closing he gives the month Kartika of the same year.

Sloka No. 22-21.

"వర్షైః సింధుర దర్శనాంబరగుణై 3068 ర్యాతే కలే స్సమ్మితే
మాసే మాధవసంజ్ఞికే చ విహితో గ్రంథక్రియోపక్రమః
నానాకాల విధానశాస్త్ర గదిత జ్ఞానం విలోక్యాదరా
దూర్జే గ్రంథసమాప్తి రత్ర విహితా జ్యోతిర్విదాం ప్రీతయే."

"वर्षैः सिंधुरदर्शनांबरगुणै ३०६८ र्याते कलेस्सम्मिते
मासे माधवसंज्ञिके च विहितो ग्रंथक्रियोपक्रमः।
नानाकालविधानशास्त्रगदितज्ञानं विलोक्यादरा
दूर्जे ग्रंथसमाप्तिरत्र विहिता ज्योतिर्विदां प्रीतये॥"

Com:—అథ గ్రంథారంభ సమాప్తి కాలౌ దర్శయతి:— వర్షైరితి. "సింధురో హస్తీ (8) దర్శనాని షట్ (6) అంబరం ఖం (0) గుణా స్త్రయః 3 ఏభిర్వర్షైః 3068 సంమితే ప్రమితే కలౌ కలియుగే యాతే గతేసతి మాధవసంజ్ఞికే వైశాఖే మాసే మయా గ్రంథక్రియోప క్రమో గ్రంథకరణ ప్రారంభో విహితః కృతః. చ పున రత్రోర్జే కార్తిక మాసే గ్రంథసమాప్తి ర్విహితా కృతా కస్యై జ్యోతిర్విదాం దైవజ్ఞానాం ప్రీతయే కిం కృత్వా నానా కాలవిధాన శాస్త్ర గదిత జ్ఞాన మాదరాత్ విలోక్య దృష్ట్వా. అత్ర గ్రంథాంతే మంగళమపి దర్శితం యతో జ్యోతి ర్విదాం ప్రీతా ప్రసన్నా చాసౌ యా లక్ష్మీశ్చ ప్రీతయా తస్యాః సంబోధనే హే ప్రీతయే హే ప్రసన్నలక్ష్మి త్వ మసి." (Jyot. 22-21)

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अथ ग्रंथारंभसमाप्तिकालौ दर्शयति वर्षैरितिः— "सिंधुरो हस्ती ८ दर्शनानि षट् ६ अंबरं खं ० गुणास्त्रयः ३ एभिर्वर्षैः ३०६८ संमिते प्रमिते कलौ कलियुगे याते गते सति माधवसंज्ञिके वैशाखे मासे मया ग्रंथक्रियोपक्रमो ग्रंथकरण प्रारंभो विहितः कृतः च पुनरत्रोर्जे कार्तिकमासे ग्रंथसमाप्तिर्विहिता कृता कस्यै ज्योतिर्विदां दैवज्ञानां प्रीतये । किं कृत्वा नानाकालविधानशास्त्रगदितज्ञान मादरात् विलोक्य दृष्ट्वा । अत्र ग्रंथांते मंगळमपि दर्शितं यतो ज्योतिर्विदां प्रीता प्रसन्ना चासौ या लक्ष्मीश्च प्रीतया तस्याः संबोधने हे प्रीतये हे प्रसन्नलक्ष्मि त्वमसि ॥"

Sloka 22 of Chapter 22 mentions that Kalidasa is the author of Jyotirvidabharana and that Chapter 22 contains the contents of the book and the description of heroic emperor Vikrama.

Sloka No.22-22.

"ఇతి (శ్రీ) కవి కాళిదాసోదితే జ్యోతిర్విదాభరణే గ్రంథాధ్యాయ నిరూపణక్రమ నృప విక్రమ వీర వర్ణనాధ్యాయో ద్వావింశతితమః."

"इति श्री कविकालिदासोदिते ज्योतिर्विदाभरणे ग्रंथाध्यायनिरूपणक्रम नृपविक्रमवीरवर्णनाध्यायो द्वाविंशतितमः ॥"

End of Jyotirvidabharana.

The commentator of Jyotirvidabharana gives the succession of his Jaina Gurus. Seven names are given which perhaps deserve mention, while many other intervening names are omitted.

1. Vardhamana Mahavira.
2. Chandraprabha.
3. Dharmaghosha.
4. Vidyaprabha.
5. Lalitaprabhu.
6. Vinayaprabha.
7. Mahimaprabhu.

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Bhavaratna the commentator is the deciple of Mahimaprabhu. He wrote his Subodhika, the commentary on Jyotirvidabharana, for the satisfaction of the astronomers, in 1768 of Vikrama era (or 1711 A D.) which was completed on Sunday the 3rd day of light fort-night of Vysakha. His father was 'Mandana' and his mother was 'Valha-Devi', and his residence was Sri-Pattana (Srinagar?).

3. Jyotisha Phalaratnamala.

The scholar Sri Krishna Misra, lived in the court of Vikramaditya of 57 B.C. In his book "Jyotishaphala-Ratnamala," a work on Astrology, in the first Chapter he said as follows:—

"శ్రీవిక్రమార్కో- జగతీతలేఽస్మిన్
జీయా న్మనుప్రఖ్య యశా నరేంద్రః
పుపోష యః కోటి సువర్ణతో మాం
సబాంధవం సప్తతి వత్సరాణి॥" (1-10)

"श्रीविक्रमार्को जगतीतलेऽस्मिन्।
जीयान्मनुप्रख्ययशा नरेंद्रः।
पुपोष यः कोटिसुवर्णतो मां।
सबांधवं सप्तति वत्सराणि॥"

Substance:—"Let that Vikramarka, the Emperor, famous like the Manus, who protected me and my relations for seventy years, having endowed upon me one crore of gold coins flourish for ever with success and prosperity."

This Verse shows that Vikramarka was then alive. Having consolidated his empire, Vikramarka went to Nepal; he made the king, Amsuvarma a feudatory, and as a symbol of his over-lordship founded his Saka in Nepal in 57 B.C.. (Vide "The Ind. Ant. Vol. XIII." PP 411 ff) After- wards, Vikramarka returned to Ujjain, became a patron of Poets and scholars and spent his time with literary debates and discourses at court. He received dedications of works like 'Jyotirvidabharana' and others, in Kali 3068

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or 33 B.C. If after the founding of the Era, or 57 B.C., Sri Krishnamisra was protected for 70 years; this means B.C. 57+70= 13 A.D. So it is evident that Vikramarka lived till 13 A.D. When he was a patron of a scholar for 70 years, this reveals that Vikramarka enjoyed longevity. Having been crowned king in his 20th year, it would take 24 years to conquer the whole of Bharata-Varsha and to consolidate the Empire, by winning over the Vassals by the four diplomatic devises of Sama, Dana Bheda and Danda or by the exercise of fears and favours. He should be (20+24=) 44 years old at the time of the initiation of his Saka in Nepal. If he supported a scholar for 70 years after the start of the Era, he should be aged, (44+70=) 114 years at the dedication of Jyotishaphala Ratnamala, and when he made Matrigupta, the king of Kashmir, he was aged 115 years. Then after a reign of five years' period, Matrigupta heard the demise of Vikramarka, abdicated the throne and became a recluse. Thus, it is evident, that the Emperor, Vikramarka lived for 115+5=120 years.

"అత్రాధ్యాయా ద్వాత్రింశద్ గ్రంథమితిర్ద్విసాహస్రం
నానావృత్త విచిత్రం కుర్మ శ్శ్రీ విక్రమార్క- నృపకీర్త్యై" (1-11)

"अत्राध्याया द्वात्रिंशद् ग्रंथमितिर्द्विसाहस्रं।
नानावृत्तविचित्रं कुर्मः श्रीविक्रमार्कनृपकीर्त्यै ॥"

Substance:— "This book consisting of two thousand Poems, of various and diverse charming metres, comprising of thirty two chapters, is written to embellish the renown and reputation of the Emperor, Vikramarka." (1-11)

(4) *Commentary on Satapatha Brahmana*

Further, as regards this Vikramaditya, the "Sukla Yajurveda Madhyandina Satapatha Brahmana Bhashya" with Sri Hari Swamy Bhashya and with Sayanacharya Dviveda Ganga Bhashya, published by Kshema Raja Sri Krishna Das of Bombay, in Lakshmi Venkateswar Steam Press, Kalyan

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Bombay, printed in 1997 Samvat 1862 Salivahana Saka, in 1940 A. D., in Five volumes contains the following passage:- To this Bhashya, the Preface was written by (శ్రీక్షేత్రవాసీ వారే ఇత్యుపనామా వైదికతిలక శ్రీమదన్నాశాస్త్రినూనుః

శ్రీక్షేత్రవాసీ వారే ఇత్యుపనామాः వైదికతిలకశ్రీమదన్నాశాస్త్రిసూనుः" Sri-dhara Sarma." While writing the preface, he wrote about the commentator "Hari Svamy", to this effect:- "మాధ్యందిన శత పథ బ్రాహ్మణే శ్రీమదాచార్య హరిస్వామినాం భాష్యం వర్తతే. సచ స్వీయే భాష్యే ప్రత్యధ్యాయ మంతే శ్లోకద్వయం, శ్లోకత్రయంవా లిలేఖ॥ తథాహి:—

"माध्यंदिनशतपथब्राह्मणे श्रीमदाचार्यहरिस्वामिनां भाष्यं वर्तते। सच स्वीये भाष्ये प्रत्यध्यायमंते श्लोकद्वयं, श्लोकत्रयं वा लिलेख। तथाहि:—

"नागस्वामि सुतोऽवंत्यां पाराशर्यो वसन् हरिः
श्रुत्यर्थं दर्शयामास शक्तितः पौष्करीयकः॥" ౧

"नागस्वामिसुतोऽवंत्यां पाराशर्यो वसन् हरिः।
श्रुत्यर्थं दर्शयामास शक्तितः पौष्करीयकः॥"

"శ్రీమతోऽవంతినాథస్య విక్రమార్కస్య భూపతేः
ధర్మాధ్యక్షో హరిస్వామీ వ్యాఖ్యచ్ఛాతపథీం శ్రుతిమ్." ౨

"श्रीमतोऽवंतिनाथस्य विक्रमार्कस्य भूपतेः।
धर्माध्यक्षो हरिस्वामी व्याख्यच्छातपथीं श्रुतिम्॥"

"భూభర్త్రా విక్రమార్కేణ కల్పితాం కనకవేదికాం
దానాధ్యస్య కృతవాన్ శ్రుత్యర్థవివృతిం హరిः." ౩

"भूभर्त्रा विक्रमार्केण कल्पितां कनकवेदिकां।
दानायाध्यक्ष कृतवान् श्रुत्यर्थविवृतिं हरिः॥"

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"ఇతి శ్రీ సర్వవిద్యా నిధాన కవీంద్రాచార్య సరస్వతీనామ్ శ్రీ హరిస్వామినాం కృతౌ మాధ్యందినీయ శతపథ బ్రాహ్మణ భాష్యే ప్రథమే హవిర్యజ్ఞకాండే నవమోధ్యాయస్సమాప్తః."

"इति श्री सर्वविद्या निधान कवींद्राचार्यसरस्वतीनाम् श्रीहरिस्वामिनां, कृतौ माध्यंदिनीयशतपथब्राह्मणभाष्ये प्रथमे हविर्यज्ञकांडे नवमोऽध्यायस्समाप्तः ॥"

"ఏతచ్ఛ్లోకానాం పర్యాలోచనేనాయం హరిస్వామీ పారాశర్య గోత్రోద్భవస్య పుష్కరణా బ్రాహ్మణ కులావతంసస్య వా పుష్కర క్షేత్ర వాసినో నాగస్వామినః సూనుః సచోజ్జయిన్యపరాభి ధానంతీ క్షేత్ర మధుష్య మహారాజస్య శ్రీవిక్రమార్క స్య ధర్మాధ్యక్షపదం, దానాధ్యక్షపదం చాధిష్ఠాయ మాధ్యందిన శతపథ బ్రాహ్మణే, శ్రుత్యర్థ వివృతిః ఇత్యాఖ్య భాష్య మకరోత్."

"एतच्छ्लोकानां पर्यालोचनेनायं हरिस्वामी पाराशर्यगोत्रोद्भवस्य पुष्करणा ब्राह्मणकुलावतंसस्य वा पुष्करक्षेत्रवासिनो नागस्वामिनः सूनुः । सचोज्जयिन्यपराभि धावंतीक्षेत्रमधुष्यमहाराजस्य श्रीविक्रमार्कस्य धर्माध्यक्षपदं, दानाध्यक्षपदं चाधिष्ठाय माध्यंदिनशतपथब्राह्मणे, श्रुत्यर्थविवृतिः इत्याख्यभाष्यमकरोत् ॥"

అస్యచ సర్వవిద్యా పారదృశ్వ్య నిదర్శకం "సర్వవిద్యా నిధాన కవీంద్రాచార్య సరస్వతీ" ఇత్యుపపద మవ్యాసీత్.

"अस्य च सर्वविद्यापारदृश्वनिदर्शकं सर्वविद्यानिधान कवींद्राचार्य सरस्वती इत्युपपदमध्यासीत् ॥"

"అయంచ విక్రమార్కస్య సమయేర్ధాదితః పూర్వం 1995 వర్షాత్ పాగిమాం భూమిం భూషయామాస".

"अयं च विक्रमार्कस्य समयेऽर्धादितः पूर्वं १९९५ वर्षात् प्रागिमां भूमिं भूषयामास ॥"

"శ్రీక్షేత్ర నాసికవాసీ వారే ఇత్యుపాహ్వాః వైదికతిలక శ్రీమ దణ్ణాశాస్త్రి సూనుః శ్రీధరశర్మా."

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"श्रीक्षेत्रनासिकवासी वारे इत्युपाह्वः वैदिकतिलकश्रीमदण्णाशास्त्रि सूनुः श्रीधरशर्मा ॥"

Substance of the above 3 slokas:—"A resident of Ujjain, one who belongs to Parasara Gotra, the son of Naga Swamy, holding the offices of "Dharmadhyaksha', (Justice of Vaidika Dharma) and "Danadhyaksha" (Distributor of gifts) adorning the title of "Sarvavidyanidhana Kavindracharya Saraswati" (Treasure of all sciences and Learning, Professor of Poets or poet Laureate, the goddess of the Muses) in the court of Vikramaditya, the king of Avanti, by name "Hari Svamy", has written this commentary or Bhashya to Satapatha Brahmana."

End of the 9th Chapter in the first, Haviryajna Khanda.

The author of the Preface says thus:—

One or two or three of the above poems which contain the above substance were attached to the end of every chapter, as follows:—

1. Satapatha Brahmana, 1 kanda, 7 chapter 4 Brahmana, has first two Slokas.
2. „ „ 1 „ 8 „ 1 Brahmana, has last two slokas.
3. „ „ 1 „ 9 „ 1 Brahmana, second sloka only.
4. „ „ 1 „ 9 „ 2 Brahmana second sloka only.
5. „ „ 1 „ 9 „ 3 Brahmana at the end of 1 Kanda three slokas.
5. „ „ 4 „ 7, 8, 9 „ at the end of 7,8,9 chapters three slokas

The readers may see the whole book.

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The commentary of Hari swamy is available from 8 th kanda, 4 th chapter, 4th Brahmana to the end of the kanda to 8 chapter, and to 12 and 13 kandas Prof. Weber, 1855 A.D. printed in Berlin Satapatha Brahmana with Hari swamy and Dviveda Ganga Bhashyams; but he omitted in his edition the verses contained in Hari Swamy commentary which commemorate the praise of Vikramarka.

Historical Evidence.

(5) *Rajatarangini-- Matrigupta and Vikramaditya.*

On the eve of the demise of the 82 king in the list of the Kashmir monarchs, Hiranya leaving no heir to the throne, the country fell into anarchy; the cabinet of the ministers, in Kashmir sent a prayer to their over-lord, Emperor Vikramaditya and requested him to depute a ruler. Then, out of his favour towards Matrigupta, a Scholar-poet of the court, Vikramaditya installed Matri-Gupta with the sovereignty of his vassal state, Kashmir. This information is rendered in Rajatarangini as follows : —

"తత్రానేహాస్యుజ్జయిన్యాం శ్రీమాన్ హర్షపరాభిధః।
ఏకచ్ఛత్ర శ్చక్రవర్తీ విక్రమాదిత్య ఇత్యభూత్॥"

"तत्रानेहास्युज्जयिन्यां श्रीमान् हर्षपराभिधः।
एकच्छत्रश्चक्रवर्ती विक्रमादित्य इत्यभूत्॥"

"మ్లేచ్ఛోచ్ఛేదాయ వసుధాం హరే రవతరిష్యతః।
శకాన్వినాశ్య యేనాదౌ కార్యభారో లఘూకృతః॥"

"म्लेच्छोच्छेदाय वसुधां हरे रवतरिष्यतः।
शकान्विनाश्य येनादौ कार्यभारो लघूकृतः॥"

"నానా దిగంతరాఖ్యాతం గుణవత్సులభం నృపమ్।
తం కవి ర్మాతృగుప్తాఖ్యః సర్వస్థానస్థ మాసదత్॥"

"नाना दिगंतराख्यातं गुणवत्सुलभं नृपम्।
तं कविर्मातृगुप्ताख्यः सर्वस्थानस्थमासदत्॥"

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"వర్తతే రాజరహితం కాశ్యం కశ్మీర మండలం॥"

"वर्तते राजरहितं काश्यं कश्मीर मंडलं ॥"

"పాత్రాయాస్మై మహీ తస్మా త్సా మయా ప్రతిపాద్యతే।
అవధీర్య మహీపాలా న్మహతో ప్యర్థనాపరాన్ ॥" (R.T. 3-187)

"पात्रायास्मै मही तस्मात्सा मया प्रतिपाद्यते।
अवधीर्य महीपालान्महतोप्यर्थनापरान् ॥"

"ఇతి నిశ్చిత్య చతురం క్షపాయామేవ పార్థివః।
గూఢం వ్యసర్జయ ద్దూతా న్కాశ్మీరీః ప్రకృతీ ఃప్రతి." (R.T.3-188)

"इति निश्चित्य चतुरं क्षपायामेव पार्थिवः।
गूढं व्यसर्जयत्दूतान्काश्मीरीः प्रकृतीः प्रति ॥"

"ఆదిదేశ చ తా న్యోవో దర్శయే చ్ఛాసనం మమ
మాతృగుప్తాభిధో రాజ్యే నిశ్శంకంసో ఽభిషిచ్యతాం."(R.T.3-189)

"आदिदेश च तान्योवो दर्शये च्छासनं मम।
मातृगुप्ताभिधो राज्ये निश्शंकं सोऽभिषिच्यतां ॥"

"అథ దూతేషు యాతేషు లేఖయిత్వా స్వశాసనమ్
క్ష్మాపతి స్తం క్షపాశేషం కృతకృత్యో ఽత్యవాహయత్."
(R.T. 3-190)

"अथ दूतेषु यातेषु लेखयित्वा स्वशासनम्।
क्षमापतिस्तं क्षपाशेषं कृतकृत्योऽत्यवाहयत् ॥"

Emperor Vikramarka spoke to Matrigupta as follows:—

"స్వయం చ తమువాచాంగ! కశ్మీరా న్వేత్తి కిం భవాన్?
గత్వా తత్రాధికారిభ్య ఏత చ్ఛాసన మర్ప్యతామ్."(R.T. 3-207)

"स्वयं च तमुवाचांग! कश्मीरा न्वेत्ति किं भवान्?
गत्वा तत्राधिकारिभ्य एतच्छासन मर्प्यताम् ॥"

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After going to Kashmir, Matrigupta said to the ministers:—

"తేఽభివంద్య ప్రభోర్లేఖ ముపాంశు మిలితా స్తతః
ఉన్ముచ్య వాచయిత్వైత మవోచ న్వినయానతాఃఽ"

"तेऽभिवंद्य प्रभोर्लेखमुपांशु मिलिता स्ततः।
उन्मुच्य वाचयित्वैतमवोचन्विनयानताः॥"

"మాతృగుప్త ఇతి శ్లాఘ్యం భవతా మేవ నామ కిం?
ఏవమేవైత దిత్యూచే సోఽపి తా న్విహిత స్మితఃఽ"

"मातृगुप्त इति श्लाघ्यं भवतामेव नाम किं?
एवमेवैतदित्यूचे सोऽपि तान्विहितस्मितः॥"

"తతఃకలకలోత్తాల భూరి లోక సమాకులఃl
పర్యదేశఃక్షణమా త్రేణ సోఽభూత్ క్షుభ్య న్నివార్ణవఃll"
(R. T. 3-238)

"ततः कलकलोत्तालभूरिलोकसमाकुलः।
प्रदेशः क्षणमात्रेण सोऽभूत् क्षुभ्य न्निवार्णवः॥"

"అథ పాఙ్ముఖ సౌవర్ణ భద్రపీఠ పరిష్ఠితఃl
సంనిపత్య ప్రకృతిభి ర్మాతృగుప్తోఽభ్యషిచ్యతll" (R. T. 3-239)

"अथ प्राङ्मुखसौवर्णभद्रपीठप्रतिष्ठितः।
संनिपत्य प्रकृतिभि र्मातृगुप्तोऽभ्यषिच्यत॥"

"త్రిగర్తానాం భువం జిత్వా స వ్రజన్నథ భూపతిఃl
విక్రమాదిత్య మశ్రౌణో త్కాలధర్మ ముపాగతమ్." (R.T.3-285)

"त्रिगर्तानां भुवं जित्वा स व्रजन्नथ भूपतिः।
विक्रमादित्य मश्रुणो त्कालधर्म मुपागतम्॥"

"తస్మిన్నహని భూభర్తు ర్లోకాన్నిశ్వసతాఽనిశమ్l
నాస్నాయి నాశి నాస్వాపి స్థితేనా వనతాననమ్." R.T.3-286)

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"तस्मिन्नहनि भूमर्त्रा शोकान्निःश्वसताऽनिशम्।
नास्नायि नाशि नास्वापि स्थितेनावनताननम्॥"

"అన్యేద్యు ర్భువ ముత్సృజ్య కశ్మీరేభ్యో వినిర్గతమ్
శుశ్రావ మాతృగుప్తం స నాతిదూరే కృత స్థితిమ్." (R.T.3-287)

"अन्येद्युर्भुवमुत्सृज्य कश्मीरेभ्यो विनिर्गतम्।
शुश्राव मातृगुप्तं स नातिदूरे कृतस्थितिम्॥"

Substance of the above slokas:— (When the 82nd Kashmir king Hiranya died issueless 14 A.D); "In Ujjain there reigned with alias 'Harsha', the Emperor Vikramaditya as the ***over-lord having*** brought the whole of Bharata Varsha under one umbrella." (R.T. 3-125).

"In order to destroy the Mlechchas, (the tormentors of the country), Hari will incarnate on the Earth; as if to lighten the burden of Hari, Vikramaditya destroyed the sakas who were called mlechchas." (sakas were excommunicated kshatriyas of Indian origin.) (Raj. 3-128) "Matrigupta, the far-famed in all the quarters as poet and he who was accessible to virtuous men came to Vikramaditya." (3-129) Vikramaditya thought like this:— "The state of Kashmir was deprived of a ruler." (3-186). "Though many great kings desire the sovereignty, they should be rejected and Kashmir should be bestowed upon this deserving person (Matrigupta.) (3-187) "Having decided like this that night secretly, Emperor Vikramaditya sent messengers to the ministers of Kashmir." (3-188) "He, who bears the name of Matrigupta and shows you my mandate, without doubt you should crown him king." To this effect a royal command was sent to the ministers of Kashmir," (3-189). "Having sent the message with the royal orders, the emperor spent the rest of the night." (3-190). On the next morning, after sunrise Vikramaditya said to Matrigupta:— "Do you know the state of Kashmir? you go to Kashmir and give this inscription to the Chief ministers." (3-207).

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Having gone to Kashmir, when Matrigupta gave the mandate to the Chief Ministers, "They received the order with due obeisance and the ministers opened it in a secret place. After reading it, the ministers with humility spoke to the bearer of the letter, Matrigupta like this:-(3-235)

"When asked if the illustrious name Matrigupta was his, Matrigupta. with a smile replied in the affirmative." (3-236) "Then the whole place was filled with rejoicings and it shone like an ocean dashes with waves." (3-238)

"Afterwards having seated Matrigupta on a golden throne facing eastwards, the Kashmir ministers celebrated his coronation as king of Kashmir." (3-239). Thereupon, Matrigupta reigned for five years with justice and made the subjects happy and prosperous. Lateron, "he invaded against Trigarta region and conquered it; on his return he learnt the tidings of the Emperor Vikramaditya's ascent to Heaven" (3-285). That day Matrigupta (the king of Kashmir) was overpowered with grief; spent the day in having hot sighs with neither bathing, nor food, nor sleep and sat with head bent down with sorrow." (3-286) "On the next day, Matrigupta, having left Kashmir, set out on a journey." Then, Toramana's son and heir to the Kashmir throne, Pravarasena II heard of the abdication of Matrigupta. He came to Matrigupta and requested him not to renounce the crown and promised that he would relinquish his claim and surrender it in favour of Matrigupta. In spite of the fervent appeals of Pravarasena II, Matrigupta went to Benares, became an ascetic and devoted the remainder of his life in spiritual contemplation and religious rites.

(6) *Nepala-Raja-Vamsavali.*

In the year 3044 Kali or 57 B.C., Vikramaditya visited his vassal state ***Nepal*** and established his Era there (Vikrama Saka). This information is published in the Indian Antiquary Vol. XIII, Pages 411 onwards.

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7. Ptolemy's Ancient India.

"Ozene:— This is a transliteration of Ujjayini, the Sanskrit name of the old and famous city of Avanti, still called Ujjain. It was the capital of the ***celebrated Vikramaditya, who having expelled the Skythians and*** thereafter established his power over the greater part of India, restored the Hindu monarchy to its ancient splendour. It was one of the seven sacred cities of the Hindus, and the first Meridian of their astronomers.

(Ptolemy's Ancient India By Mr. Crindle page 154)

8. Mahavamsa (a Buddhist Cronicle)

We learn from the ***Mahavamsa*** (a Buddhist Chronicle) that about (B.C. 95) a certain Buddhist high priest took with him 40,000 deciples from the Dakkhinagiri temple at Ujjain to Ceylon to assist there in laying the foundation stone of the great Dagaba at Anuradhapura. ***Half a century later than this is the date of the expulsion of the skythians by Vikramaditya, which forms the era in Indian Chronology called Samvat (57 B.C.).***
(Quoted By Mr. Crindle in Ptolemy's Ancient India, P.P. 154, 155)

9. Sir William Jones' Works. Vol. IV.

Sir William Jones the pioneer in the historical field never doubted the historicity of Vikramaditya but frequently spoke of him as a historical person and a powerful emperor with several feudatories is thus a matter of great importance. (Vide Sir William Jones' works Vol. IV. pp. 36 to 46 written in 1788 A.D. Ed. 1807.)

By the time of Jones (1778 A.D.) Vikramaditya was still green in the memory of the Indians and everywhere Jones heard accounts of that illustrious Emperor. The Panchangas (Almanacs) were mentioning his name and Era year after year. The necessity to deny the historicity of Vikramaditya to shield his wrong theory never struck him. This was an after

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thought of the later western scholars of the second half of the 19th century.

10. Memoir of Central India

By

Ch. Payne M.A. pp. 7, 8.

"During the period that Dhunji's family held Malwa we find no particular mention of them until about seven hundred and thirty years before Christ, when Dhunji's successor is said to have shaken off his dependence on the sovereign of Delhi (i.e. Magadha Emperors). From this time we lose all trace of kingdom of Malwa ***until near our own era, when Vikramaditya, a prince whom all Hindu authors agree in describing as the encourager of learning and the arts, obtained the Sovereignty.***"

11. Esoteric Buddhism.

Mr. A.P. Sinnet in his Esoteric Buddhism (VIII Ed. 1903 I Ed. being in 1883- - p. 185) says that Vikramaditya lived in 80 B.C.

The theory that Vikramaditya was a mythical person was not yet born then. It was only a later day invention.

12. Tradition of the country.

"Oral traditions handed down from age to age throughout the length and breadth of Bharat, stories about Vikramaditya and Salivahana afford equally valuable material for the historicity of Vikramaditya and Salivahana."

Astronomical Evidence.

13. Our National Almanacs.

A.D. 1951, English Calender year will be 2007 Vikrama Saka and Kali Saka 5051 - 5052. If from 5051 Kali Saka, the Vikrama Saka 2007 is subtracted (5051 – 2007 =) 3044 Kali Saka or 57 B C. will be the starting point of Vikrama Saka. In the Indian Almanacs from the past to the present, year after year is added and the calculation is made.

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14. Siddhanta Siromani.

In "Siddhanta Siromani" written by himself, Bhaskaracharya, while discussing the calculation of time prevalent during his period, spoke about Vikrama and Kali Sakas, as given below:—

"నందాద్రీందుగుణాశ్చ(3179)విక్రమనృపస్యాంతే కలేర్వత్సరాః."

(S.S. Kalamanadhyaya 28 Sloka).

"नंदाद्रींदुगुणाश्च (३१७९) विक्रमनृपस्यांते कलेर्वत्सराः ॥"

This means that 3179 years in Kaliyuga will be the end of Vikrama Saka. The beginning of Vikrama Saka will be Kali 3044 year or 57 B.C., and the end of Vikrama Era will be the beginning of Salivahana Saka. When a new Era begins the previous Era is considered to come to a close. So 3179 Kali will be 78 A.D., and this is the beginning of Salivahana Saka. If we deduct from Kali 3179 the Vikrama Saka 3144, we get a period of 135 years. Therefore, this calculation, beyond doubt, confirms the truth of the existence of Vikramaditya in 57 B.C., and the starting of his Era, together with the living of Salivahana in 78 A.D. and the establishing of his Saka. Salivahana was the great Grand son of Vikramarka. So it is evident that Vikramaditya was born in Kali 3001 year or 101 B.C., his coronation took place in Kali 3020 year or 82 B.C., and the Vikrama Saka was founded in 3044 Kali or 57 B.C., having got dedications of works in Kali 3068 (33B.C.) and in Kali 3114 (13A.D) from Kalidasa and others, he made Matrigupta, king of Kashmir in Kali 3115 year or 14 A.D., Vikramaditya went to heaven in Kali 3120 year or 19 A.D.

Summary of the above discussion.

(1). The Bhavishya Purana narrates in detail the history of India from 392 B.C., (2710 Kali era), the beginning of the Panwar Dynasty, in which Vikramaditya was born to 1193 A.D., when Mahamud Ghori invaded India. The Paramara Dynasty is the most important of the four Agnivamsas; 1. Pramara or Paramara or Panwar dynasty. 2. Chapahani or Chayahani

or Tomara dynasty. 3. Sukla (or Bhindaka) or Chalukya dynasty, of which the eastern and western Chalukyas are branches. 4. Parihara or Pratihara dynasty.

The Bhavishya Purana gives in detail the date of birth and coronation, as also the date of death, the period of reign in the Kali era of Vikramarka.

(2). The Jyotirvidabharana, gives a list of the poets and Pandits in Vikramarka's court, and also of the countries concerned. It discribes the valour and splender of Vikrama and his armies, and gives some more account of Vikrama. According to this book Vikrama established the era in 3044 Kali (57 B.C.) and the Jyotirvidabharana was written in 3068 Kali (33 B.C.).

(3). It is evident that Vikrama ruled for more than 70 years, because the Author of Jyotishaphala Ratnamala says that Vikrama supported him and his relatives for seventy years.

(4). Kalidasa in his Jyotirvidabharana mentions Hari (Hariswamy) as his contemporary. Hariswamy in his Bhashya on Satapatha Brahmana says that he was in charge of Dana and Dharma in the court of Vikrama.

(5). The Nepala Raja Vamsavali says that Vikrama visited Nepal and established there Vikrama-saka during the reign of Amsuvarma. (Indian Anti. Vol. VI, P. 411, ff).

(6). The following particulars are known from Kalhana's Rajatarangini: —

The king of Ujjain was the supreme Emperor of Bharat; there was an anarchy in Kashmir in 14 A.D., and the ministers there requested the Emperor to provide them with a proper king; the Emperor sent Mathru-gupta who ruled for five years; on hearing that Vikrama died in 19 A.D, Mathru-gupta abdicated the throne.

(7). Ptolemy writes that Vikrama the founder of an Era (57 B.C.) lived in the beginning of the 1st century A.D.

(8). In the Mahavamsa, (a Buddhist chronicle) it is stated that Vikrama lived in 3044 Kali (57 B.C.).

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(9). Sri william Jones and C.H. Payne clearly said that Vikrama was a great Emperor with several vassal kings under him.

(10). Traditional stories about Vikrama, the unbroken bringing over of the years of Vikrama era in the panchangas year after year, books like Siddhantha Siromani, all these are clear about the Vikrama Era, the birth and death of Vikrama and several other particulars about Vikrama. While such mass of evidence is there to show that Vikrama lived just before and after the Christian era, it is nothing short of out-rage on our sense of history, on the part of anybody to deny the historicity of Vikrama.

In the previous pages, we have given many reasons to prove the existence of Vikramaditya; but the western writers were eloquent that a king of that name was not at all born for which they have no proofs with them. Now, we have, beyond doubt, with unquestionable arguments, and with authoritative documentary evidence established the existence of the illustrious Sovereigns, Vikramaditya and Salivahana, during the first century before and after Christ respectively. Other standard works like Rajatarangini, Nepala Raja Vamsavali, Jyotirvidabharana etc., confirm the truth of the information supplied by Bhavishya Purana. The western historians deliberately distorted dates; invented imaginary incidents and identified irreconcilable individuals and adduced absurd arguments to support their preconceived theories. All these were done to diminish the prestige of our sacred Puranas and the hoary history of ancient times. In the works of Carlyle, "History proper is ranked among the highest arts and in this domain there are artists and artisans.' The same author says that "History is philosophy, teaching by Experience', and "History is the essence of innumerable Biographies; and that "History is a real Prophetic Manuscript and can be fully interpreted by no man." But the alien Chroniclers and the foreign research scholars, who deemed themselves erudite and enlightened, dare not discard their presumptions and pretentions; they cast away as worthless, the sane advice of

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'Carlyle' the immortal historian of the French Revolution, and considered themselves to be endowed with all knowledge and All-Wisdom. Satured in this spirit of superiority and vein of vanity, the western writers played the part of artisans and did their utmost, to produce a modern history of India. The future historians of the Sovereign Republic of Bharat should bear these facts in mind, heed the sage councel of 'Carlyle' to be artists and attempt to write a real and correct history based on the authority of our ancient authors and authentic Puranas which are real prophetic manuscripts. We emphasize that this is their sacred duty and they should gird up their loins to discharge it. Then only they will pay their debt as sons to their Mother-land and will earn the gratitude of the future generation.

Mihirakula.

Mihirakula was the 64 th ruler in the list of Kashmir kings. This is a Kshatriya prince a descendant of the dynasty of the Gonanda III. His father was 'Vasukula' (63rd ruler) and his son was 'Baka' the 65 th ruler of Kashmir. Rajatarangini says that he reigned for seventy years from 704 to 634 B.C. This was a despot and tyrant and was compared to Yama; "అభూన్మిహిరకులః కాలోపమోనృపః" "अभून्मिहिरकुलः कालोपमोनृपः" He conquered Ceylon and killed its king. On the way, he conquered the rulers of Chola, Karnata and Lata countries and sent them to heaven. Further he took many kings as captives. On his return, after killing the king of Ceylon, one of his elephants made a loud thundering noise. Unable to bear the noise, he had one hundred of his elephants put to death. Feeling it disgusting to narrate the sins committed by this monarch, Kalhana omitted to mention his cruel deeds, on the plea that it would be a transgression against morality and divine law, on his part. One day, while on his way to the river Chandrakulya to bathe, Mihirakula saw a huge massive stone. He learnt that a Yaksha Bachelor monster resided in it and that it could be removed only by a chaste and Saint-like woman. To test the truth of this statement, the king bade every woman and wife in the vicinity to lift the stone. All failed

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in the attempt but a poor potter woman by name "Chandravati" was successful and made the stone move from the original site. On this account, the tyrant-king, had all the ladies massacred, together with their husbands, brothers, and daughters, and sons, on the charge of being unchaste and the number of this indiscriminate slaughter of women with relatives amounted to three thousands. In all, during the reign of this monster-monarch, Kalhana relates, about three crores of innocent persons were assassinated.

"స వర్షసప్తతిం భుక్త్వా భువం భూలోకభైరవః
భూరిరోగార్దితవపుః ప్రావిశజ్జాతవేదసమ్॥" (R. T. 1-309)

"स वर्षसप्ततिं भुक्त्वा भुवं भूलोकभैरवः
भूरिरोगार्दितवपुः प्राविशज्जातवेदसम्॥"

"సోఽయం త్రికోటిహా ముక్తో యఃస్వాత్మన్యపి నిర్ఘృణః॥"
(1-310)

"सोऽयम् त्रिकोटिहा मुक्तो यःस्वात्मन्यपि निर्घृणः"

"This king Mihirakula who won the notority of Bhuloka Bhairava reigned for seventy years. When he came a prey to an incurable mortal disease, unable to bear the suffering, he consumed his body in flames, that is, while still alive he sacrificed himself to Fire-God. The miscreant monarch who murdered three crores of men showed no mercy even to his own beloved person and consigned his corporeal frame to the fury and ferocity of the blazing tongues of Fire." Thus describes ***Rajatarangini.***

This individual was the ancient ancestor, or six generations anterior great-great-grand-father to the Kashmir king Gopaditya, who in 366 B.C. had a shrine erected to Sankaracharya, on Takti Sulaiman or Sankaracharya hill, and he was 19 generations anterior 'Great-Great-Grand father' of Thoramana. We have read in the histories of the westerners that he was the son of Thoramana, who lived in 16 B.C., not as a king but as the brother of the 82nd king "Hiranya," a foreign king and a Huna-who lived in 6th century A.D.

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In fact, he was neither Huna nor the son of Thoramana—who lived in 16 B. C. as this name Mihirakula seems a modern one, there arises a doubt, if the Kashmir ruler Mihirakula of 704-634 B.C.. and the monarch Mihirakula of A.D., mentioned by the westerners, might be identical or altogether separate sovereigns. Or, as the westerners made the mistake of thinking Maurya Chandragupta to have lived at the time of Alexander's invasion, did this error lead to the blunder of bringing Mihirakula of 7th or 8th century B.C. to 6th centnry A.D., and thereby diminish a period of twelve centuries of Kashmir history. The burden of clearing these doubts, rests upon the shoulders of the most eminent of modern historians. As we have already discussed in detail about Mihirakula in the foregone pages of part 1 of this book, here we give only a brief account. The western historians might have considered that it would go unchallenged, if they dubbed Mihirakula as Huna king. But the name, "Mihira" was well-known and in great vogue in Kashmir. Among the historians prior to Kalhana, there was a famous scholar by name, ***"Padma Mihira"*** (R. T. 1-18). The authoritative work, quoted by Kalhana in 1-55 verse, called "Brihatsamhita" was written by ***"Varaha Mihira,"*** a Brahmin scholar of Kashmir. The name "Mihira" was very popular and in great use, in Kashmir.

6 Thoramana.

The westerners wrote that Thoramana was a Huna and father of Mihirakula. But Rajatarangini gives the following information. As given in this book's list of the kings, as related in the third Taranga, 'Meghavahana' was the 80 th king in the pure Kshatriya Gonanda Dynasty, the 81 st ruler was Pravarasena or Sreshtasena or Tunjeena. Hiranya and Thoramana were the two sons of Pravara sena 1. The first Hiranya was the king and the second Thoramana was the Yuvaraja. When 'Thoramana' had the image of "Bala" removed from the coins and substituted his figure on them and put them in circulation, the king Hiranya came to know of this and put his brother 'Thoramana' in prison where he

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died. These coins having the figure of 'Thoramana' were useful to the foreign historians to advertise that he was the king but, in fact, Thoramana did not reign at all as monarch. The wife of 'Thormana' was called "Anjana Devi", the daughter of Vrajendra of Ikshvaku dynasty. As she was pregnant by the time of Thoramana's imprisonment, she was Kept in concealment in the house of a potter. She gave birth to a son and he was named after his grandfather and was known as Pravara Sena II. 'Thoramana' died in the prison and afterwards Hiranya died leaving no heir to the throne. As the state fell into anarchy, the ministers requested Emperor Vikramaditya of Ujjain to send them a king to rule over Kashmir. Then he sent his state-poet 'Matrigupta' as king who reigned for five years. On hearing the demise of Vikramaditya, in great grief Matrigupta abdicated the throne. Afterwards, Thoramana's son, ***Pravarasena II became the king of Kashmir.*** All this was vividly described in Rajatarangini and so, it is evident that Thoramana was a pure Kshatriya prince of the blood Royal race. This prince lived between 16 B.C. and 14 A.D., but was no-where mentioned to have ruled. But the westerners styled him a Huna and made him father of Mihirakula. Now arises a suspicion, that Huna Mihirakula and Thoramana might have been altogether separate individuals; and if so, they have to produce evidence that they ruled in western India. The future historians have to take note of this fact. Mihirakula was the 64th ruler in the list of the kings of Kashmir. He was the descendant of the dynasty of Gonanda III of 1182 B.C., who was the 53rd king in the list. As Mihirakula was of the 12th generation to Gonanda III, Mihirakula reigned from 704 B.C. to 634 B.C. In this family the 81st ruler was Pravara Sena I, whose sons were Hiranya and Thoramana. Their date was from 16 B.C. to 14 A.D. So there was an interval of seven centuries between Mihirakula and Thoramana. While the facts are so patent, the alien historians proclaim that the two monarchs were son and father, belonging to a foreign stock of the Huna race. We are asked to

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justify their misrepresentations and reconcile their absurd conclusions. In this manner, the western scholars transposed royal dynasties, --distorted the Indian History and directed it in a wrong track. Thus they wrought all possible harm they could do. So we trust that even now, our historians open their eyes and attempt to write an accurate Bharat history, after a study of native sources.

Salivahana and his Saka.

After the demise of Vikramaditya, his son "Devabhakta" ten years later was killed in a battle with the Sakas. As his son was an insignificant ruler, the country became a prey to Saka invasions and the people, together with men and women, young and old were victims to loot and plunder; the women were abducted by the Sakas. The Purana described the state of the country as follows:—

"ఏతస్మిన్నంతరే తత్ర శాలివాహన భూపతిః
విక్రమాదిత్య పౌత్రశ్చ పితృరాజ్యం గృహీతవాన్
జిత్వా శకాన్ దురాధర్షాశ్చీన తైత్తిరి దేశజాన్॥"

(R.T. 3-3-2-17,18)

"एतस्मिन्नंतरे तत्र शालिवाहनभूपतिः।
विक्रमादित्यपौत्रश्च पितृराज्यं गृहीतवान्
जित्वा शकान् दुराधर्षांश्चीनतैत्तिरिदेशजान्॥"

During this interval, the great grandson of Vikramaditya, by name Salivahana was crowned king in Ujjain to the paternal throne. As soon as he became sovereign, he saw the ravages of the country by the cruel Sakas and the anarchical condition of the state. So he invaded against them and conquered the Sakas, the Chinese and the Tartars.

"బాహ్లికాన్ కామరూపాంశ్చ రోమజాన్ ఖురజాన్ శఠాన్
తేషాం కోశాన్ గృహీత్వా చ దండయోగ్యా నకారయత్॥"

(Bhav. 3-3-2-19,)

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"बाह्लिकान् कामरूपांश्च रोमजान् खुरजान् च्छठान्।
तेषां कोशान् गृहीत्वा च दंडयोग्यानकारयत्॥'

Salivahana won victories over the Bahlikas, Romajas, and the people of Kamarupa and Khorasan countries. He seized again the plundered amounts from them, punished and expelled the miscreants from the country in 78 A.D. In the same year he established his Era and this was called Salivahana Saka. The details of the beginning of this era were discussed with reasons in connection with Vikramaditya Saka. When Salivahana returned after his triumphant Victories:—

"స్వరాజ్యం ప్రాప్తవాన్ రాజా హయమేధ మచీకరత్
రాజ్యం కృత్వా స షష్ట్యబ్దం స్వర్గలోక ముపాయయౌ."

"स्वराज्यं प्राप्तवान् राजा हयमेधमचीकरत्।
राज्यं कृत्वा स षष्ट्यब्दं स्वर्गलोकमुपाययौ॥" (Bhav. 3-3-2-33)

After conquering all the quarters of the country, Salivahana as Emperor performed the Horse-Sacrifice. He reigned for sixty years and then ascended to Heaven.

The Date of Sunga Vamsa.

Rajatarangini (The History of the kings of Kashmir)gives proof of the date of the Sunga Vamsa. From the Statement "ఇహ పుష్పమిత్రం యాజయామః" "इह पुष्पमित्रं याजयामः" in Mahabhashya, it is clear that the author 'Patanjali' was the contemporary of Pushpamitra Sunga the first king of the Sunga dynasty. Since the scholars Chandracharya and others spread the study of the Maha Bhashya of Patanjali in Kashmir, during the reign of the 52nd king, "Abhimanyu" between 1234-1182 B.C., we have to conclude that Patanjali took part in the Horse-sacrifice performed by Pushyamitra who ruled from 1218 to 1158 B.C., and was his contemporary. This proves that Sunga Vamsa reigned during 13th century before Christ. With this as the starting-point, if we go backwards, we can fix the time of Kaliyuga Raja

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Vamsas. The first emperor in the Sunga Dynasty was "Pushpa Mitra Sunga," who ruled in Magadha in 1218 B.C. He was a contemporary of the 52nd Kashmir king Abhimanyu, who reigned from 1234 to 1182 B.C. while Pushpa Mitra Sunga ruled from 1218-1158 B.C. So, from 1218-1182 both the kings were contemporaries. Maurya Dynasty reigned in Magadha before Sunga Dynasty and so 1218 B.C., should be the date of the end of Maurya Vamsa and the beginning of Sunga Vamsa. Therefore, the initial date of Maurya Dynasty should recede to a still earlier period. Let us examine it.

The Date of Maurya Asoka.

This Asoka was the grandson of Chandra Gupta Maurya the first king of the Maurya Dynasty. The western historians accepted that Maurya Asoka was the contemporary of the 48th king of Kashmir called Asoka. Gonanda III was the 53rd king, while Asoka was the 48th ruler in the list of the Kashmir kings. Kalhana wrote in his Rajatarangini that Gonanda III was 2330 years anterior to his date 1148 A.D. if we go backwards it will come to 2330-1148=1182 B. C. Concerning this, Dalal in his history of India, quoted the authority of Prof. Mr. Troyer, the commentator of ***Rajatarangini*** to this effcct:- "Gonanda, the third, who according to the computation of Mr. Troyer, the sagacious and learned Translator and commentator of the history of Kashmir, is said to be placed in the year ,1182 B.C." (vide Dalal's History of India. p. 195)

So 1182 B.C., was the date of Gonanda III, as agreed by Mr. Troyer, the commentator of Kashmir history, Dalal and some other western historians.

53 king	Gonanda III. Beginning of Reign.	1182 B.C.
52	Abhimanyu's rule 52 years	1182-1234 B.C.
51	Kanishka. Reigning period 60 years	1234-1294 ,,
50	Damodara II. Rule 50 years.	1294-1344 ,,
49	Jalauka. Rule 56 years.	1344-1400 ,,
48	Asoka. Rule 48 years.	1400-1448 ,,

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Remembering that 3138 B.C., is the date of Maha Bharata Battle and 3102 B.C., is the beginning of Kali saka, if we compute in order the reigning periods of the royal dynasties of Magadha the dates of Maurya Asoka will be 1472-1436 B.C. Then Maurya Asoka will be a contemporary to Asoka the king of Kashmir from 1448 to 1436 B. C. From the evidence of this ***Rajatarangini*** the foreigners' theory of the existence of Maurya Asoka in 3rd century B.C, wholly exploded and his date is conclusively proved by us to be 15th century B.C. Thus it is beyond doubt that the western writers, with a set purpose, distorted our Ancient Indian History. (Vide, the same author's books. ***Kali Saka Vijnanam Part II*** and the ***Age of Asoka or Asokuni Kalamu***.)

On the wrong assumption that Maurya Asoka conquered and ruled Kashmir and founded the city of Srinagar, the Western scholars fixed his date between 272-230 B.C., and tried their best to obliterate the history of twelve centuries from the annals of Kashmir. Some of our Indian historians also committed the same chronological blunder as they did not consult Rajatarangini and considered the writings of Dr. 'Stein' and other westerners as standard. Some believed that Kashmir Asoka was no other than Maurya Asoka. Others, while accepting the two as separate monarchs, made the two as contemporaries, neglected Kashmir Asoka mentioned in Rajatarangini and committed the error of fixing the date of Maurya Asoka as third century B.C., and brought Kashmir Asoka also to third century B.C., but this line of reasoning is illogical and irrational. In the list of the Kashmir kings of the Gonanda Dynasty, if we trace one hundred years backwards from 3138 B.C.,—the date of Bharata Battle—that is, from 3238 B.C. there reigned 52 kings. Of these the 45th ruler was "Suvarna", his son 'Janaka' was 46th king, and his son 'Sachinara' was the 47th king. As this ruler had no sons, his great grandfather's brother, 'Sakuni's great grand son, 'Asoka' reigned as the 48 monarch and this was the king of Kashmir. All this history is vividly described in Rajatarangini. The initial

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date of the 53 Kashmir king, Gonanda III was 1182 B.C. If we go back from Gonanda III, the 48th king was Asoka. Between the two there reigned kings for five generations. The total period of their rule was 266 years, that is B.C. 1182+266= from 1448 to 1400 B. C., will be the term of Kashmir Asoka's reign. As Maurya Asoka of 1472-1436 B.C. was the contemporary of Kashmir Asoka, he should have lived in 15th century B.C., but not in third century B.C. This gross mistake was the out-come of the blunder committed by the alien chroniclers in identifying the 17th, 16th and 15th century B. C., rulers namely Maha Padma Nanda, Chandragupta Maurya and Bindusara who reigned over Magadha Empire, with girivraja as capital with the Andhra and Gupta Dynasty monarchs, called Chandra Sri, (the last Magadha Emperor of the Andhra Dynasty) Chandra-gupta and Samudra-Gupta, who ruled with Pataliputra as capital, at the time of the invasions of Alexander and Seleucus. Unless this chronological error is rectified we cannot have correct Indian History.

Even if we accept, the Kashmir Asoka and Maurya Asoka to be identical, according to Rajatarangini, his date will recede to 15 th century B.C. According to Puranas, if we compute from 3138 B.C. the date of Bharata fight, the dates of Gonanda Dynasty Asoka and Maurya Asoka will be 15 century B.C., as related in Rajatarangini and the two will be contemporaries and separate sovereigns belonging to different dynasties. Both kings became converts to Buddhism. Kashmir Asoka had stupas erected and Maurya Asoka had inscriptions engraved. Kashmir Asoka descended from Gonanda dynasty, a pure Kshatriya family. On the other hand, all the Puranas proclaim with one voice that Maurya Asoka was the scion of a Sudra family. Maurya Asoka's father was "Bindusara", grand father was "Chandra Gupta Maurya;" his son was 'Suparsva or Suyasa' and 'Dasaratha' was his grandson. All through his life Maurya Asoka reigned as emperor. But we know nothing about the father and grand-father of Kashmir Asoka; his great-grand-father was 'Sakuni.' His predecessor was the grandson of his elder grand-father.

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His son was 'Jalauka' and grandson, 'Domodara II.' Kashmir Asoka, being defeated by the Mlechchas, retired into forest and spent his life in penance and contemplation. His son 'Jalauka' vanquished the Mlechchas and regained his kingdom. So there is no reason at all to say that the two Asokas are, one and the same. Rajatarangini describes Kashmir Asoka as follows:—

"The great-grand-son of Sakuni and the son of that king's (Sachinara's) grand-uncle named Asoka, who was true to his engagements then supported the earth." (R.T. 1-101 verse).

"That king, who had extinguished sin and had accepted the teaching of Buddha, covered Sushkaletra Vitastatra with numerous stupas." (1-102 verse).

"In the Dharmaranya Vihara in Vitastatra town the Chaitya built by him was so high that the eye could not see the extent of its height". (R.T. 1-103 verse).

"Possessing 96 lakhs of dwelling houses resplendent with prosperity that illustrious king founded the magnificient city of Srinagari." (R.T. 1-104 verse)

"After removing the dilapidated enclosure of stucco of the sacred shrine of Vijayesa, the sinless one had a rampart of stone constructed." (R. T. 1-105).

"Within the enclosure and near Vijayesa, he who had extinguished sorrow, had two temples built known as Asokeswara." (R. t. 106 verse).

"when the country had been overrun by mlechchas for their extermination that meritorious king obtained from 'Bhutesa' who had been propitiated by his penance, a son." (R.T. 1-107 verse)

"Then became king, that son Jalauka, leader of men and of the gods, who with the nector of his glory rendered gleaming white the cosmic world." (R.T. 1-108 verse)

(From R.S. Pundit's Translation of Rajatarangini.)

The story of this Jalauka continued till 1-152 verse. This

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king's son or one from another family by name Damodara II came to the throne as his successor.

The Date of Maurya Chandragupta.

Calculated on the Basis of Rajatarangini and other Puranas Maurya Asoka's date— 1436-1472 B.C.
Computing backwards Maurya Asoka's father Bindusara ruled for 28 years —1472-1500 B.C.
Bindusara's father and founder of Maurya Dynasty, "Maurya Chandragupta" ruled for 34 years. 1500-1534 B.C.

So it is clear, that the beginning of the rule of Maurya Chandragupta was 1534 B.C.

The Date of Mahabharata War.

Counting backwards from Chandra Gupta Maurya's date-1534 B.C., towards the Bharata fight, Chandragupta Maurya's father Mahapadmananda and his first wife's sons, together the Nanda race ruled for 100 years, This comes to from B.C. 1534 to 1634 B.C. The ten kings of Sisunaga dynasty ruled for 360 years; the five kings of Pradyota family reigned for 138 years; lastly the twenty two monarchs called the Barhadrathas ruled till the Bharata Battle date, for a period of 1006 years. Those three dynasties had reigned for an aggregate period of 1504 years, that is from 1634-3138 B.C. (1634+1504=3138 B.C.)

From this, it is evident, that 3138 B.C. was the date of the Bharata War. The victor in the Bharata Battle, Yudhistira ruled for 36 years and on hearing the demise of Sri Krishna and the dawn of Kali in 3102 B.C., Yudhistira abdicated in 3101 B.C., and ascended to heaven in 3076 B.C., on the 1st of the month of Chaitra (March or April). From that time begins the Yudhistira Kala or the Saptarshi Era or Loukikabda.

In pages 29-36 of this book, we have discussed about the "Age of Yudhistira Kala" (or Saptarshi Saka or Louki-

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kabda) and the Age of the "Saka Kala" which was given in 13-3 of Varahamihira's Brihat-Samhita. In addition to that, the reader's attention is invited to the following further particulars on the subject.

"ఆసన్ మఘాసు మునయ శాసతి పృథ్వీం యుధిష్ఠిరే నృపతౌ
షడ్ద్విక పంచద్వియుత శ్శకకాల స్తస్య రాజ్ఞశ్చ." (Brihad S. 13-3)

"आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ।
षड्द्विकपंचद्वियुतश्शककालस्तस्य राज्ञश्च॥"

The sloka means: "when the Saptarshis were in the star Magha, Yudhistira was the reigning Monarch. The Swargarohana time of Yudhistira coupled with 2526 years become Sakakala."

The Swargarohana time (or the Demise) of Yudhistira is 3076 B.C., or Kali 26th year. Coupled with 2526 years this becomes (i. e, 3076 B.C.−2526 or Kali 26+2526) = 550 B.C., or Kali 2552nd year. So, The Sakakala of Varahamihira is 550 B.C." or 2552 Kali i.e. 550 B.C. (Beginning of Kali 3102 B.C.−2552=550 B.C.)

The first line of the verse means "when the Saptarshis were in the star Magha, Yudhistira was the reigning Monarch." (The Kaliyuga Raja Vrittanta Bhaga III, Ch.3) declares the Saptarshi Mandala (the constellation of the Great Bear) entered the star Magha 75 years before the commencement of the Kali Era (3102 B.C.+75=3177 B.C.) and that in Kali 26 (3076 B.C.), on the 1st day of the month of Chaitra, it leaves Magha behind and passes on the next star and in Kali 26 or 3076 B.C., Yudhistira attained Svarga, and the Yudhistira Kala or Loukikabda commenced in 3177-3076 B.C. ***Dr. Buhler states in explanation of the same that the Great Bear left Magha in Kali 26 or 3076 B.C., and establishes that the Kali Era commenced in (3076+26)=3102 B.C. It is clear from the first line of the verse quoted that Yudhistira was the***

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reigning monarch at the period of Dwapara into Kali. So, says Vriddha Garga "కలి ద్వాపర సంధౌతు స్థితాస్తే పితృదైవతమ్." "कलिद्वापरसंधौ तु स्थितास्ते पितृदैवतम्।" ***So the Magha star century corresponds to the period 3177-76 to3077-76.*** During that Century in 36 before Kali or 3138 B. C., the Mahabharata War took place, the victor in it Yudhistira was crowned in the same year, and 36 years subsequently i.e. in 3102 B.C., Feb. 20th 2-27'-30" when the seven Planets were in conjunction in Mesha, and at the transition time of Dwapara into Kali, the Kali era is proved to have commenced. In Kali 26 or 3076 B.C., Yudhishtira attained Swarga. The Saptarshis left Magha and entered the next star and from that time Kali 26 or 3076 B.C., commenced the Saptarshi Era or Yudhistira Kala or Loukikabda and became current. As it has been current in Kashmir, in particular even to this day it is called "Kashmirabda." The Verses of Kaliyuga-raja Vrittanta are given by me in page 34 as Nos. 20,21,22,23,24

The statements of Dr. Buhler in this regard have been cited by me in pages 46, 47 of this book (and vide Dr. Buhler's preliminary report on the result of the search for Sanskrit Manuscripts in Kashmir. Ind Ant. Vol. V, 27th page ff. Ed. 1876 and also page 164 to 268 Ind. Ant. Vol VI).

The second half of the sloka may be understood in the following words:—

"తస్యచ (యుధిష్ఠిరస్య) రాజ్ఞః (కాలః) షడ్ద్విక పంచద్వి (వత్సర) యుతః (సన్) శకకాలః (భవతి)."

"तस्यच (युधिष्ठरस्य) राज्ञः (काल.) षड्द्विकपंचद्वि(वत्सर) युतः (सन्) शककालः (भवति)।"

This is substantially the same as Utpala's interpretation. In the first part of the sloka the author fixes the Yudhishtira Kala in the end of Magha century Kali 26 or 3076 B.C., and in the second half he defines his Saka Kala which is at a distance of 2526 years from Yudhistira Kala.

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Yudhistira Kala Kali 26+2526=2552 Kali (550 B.C.) is the Saka Kala or 3076 B.C.—2526=550 B.C.

Both these Sakas (or Eras) are determined by Varahamihira himself here.

This is a nice formula which holds good at all times Now (in 1954 A.D.) we are in 2504 Cyrus era (1954+550=2504) Add 2526 to this and we get 5030, which is the number of years since the commencement of Yudhistira Kala (or Laukikabda or Saptarshi era.) Going back by 5030 from 1954 A.D., we get 3076 B.C., the Yudhistira Kala.

We can apply this formula to 427 of Saka Era in Pancha Siddhantika of Varahamihira and we get 550 B.C.—427=123 B.C. Yudhistira kala 2526+427 Saka-Kala=2953 years from Yudhistira-Kala. Yudhistira-Kala 3076 B.C.— 953=123 B.C. is the time of Varahamihira's Panchasiddhantika.

Going back from 123 B.C., by 2953 years we arrive at 3076 B.C., the Yudhistira Kala. There can be no objection to place, in 123 B.C., Varahamihira who flourished in the court of Vikramaditya of the Panwar Dynasty, who was crowned in 82 B.C.

Varahamihira was in the court of emperor Vikramaditya of Ujjain and might have therefore termed himself an Avantika. But the family name "Mihira" is widely prevalent in Kashmir. Mihirakula, the king of Kashmir, Padma Mihira (who wrote a history of Kashmir previous to the Rajatarangini of Kalhana) and Varahamihira the astronomer were Kashmiris, very likely. It is not unlikely that Varahamihira of Brihatsamhita used in his book, the Cyrus Era which was current in his home province till his time The fact that we do not find the era or its founder in our Puranas, as some historians think, need not invalidate the assumption. There is no mention whatever of the invasion of Alexander in any of our Puranas. But we have not hesitated to take Alexander's invasion as a landmark in Indian History.

I wonder why the modern historians who are seekers after truth does not come forward to accept my interpre-

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tation which reconciles a number of otherwise irreconcilable points and which is quite plain and does not deviate a whit from the text of the sloka.

According to those that take Saka Kala to mean Salivahana Saka or 78 A.D., the formula would be Salivahana era +2526= Yudhistira-Kala. Salivahana Saka 427=505 A.D. (427+78 A.D.)

Salivahana Saka-Kala 427+2526=2953.

Going back by 2953 from 505 A.D., we get 2448 B.C., which is not the time of Yudhistira (3076 B.C.) and is quite contrary to the time determined according to the first half of the sloka 13-3 of Br. Samhita. So it is clear the Saka year, 427. mentioned in the Pancha Siddhantika of Varahamihira is not the Salivahana Saka year. This is a matter of calculation and facts and figures and there is no scope for opinion or conjecture in it. The distance between Yudhistira-Kala of 3076 B.C., and Salivahana Saka of 78 A.D., is 3154 years (3076 B.C.+78 A.D.); 3154 is not mentioned in the sloka as the difference between Yudhistira-Kala and Sakakala but 2526 is mentioned. So the Yudhistira-Kala Kali 26 or 3076 B.C., increased by 2526 becomes 2552 Kali or 550 B.C., the beginning of Varaha's Saka-Kala mentioned in the second half of the sloka 13-3 of Br. Samhita. Let us calculate as the modern historians suggest "The Saka Kala increased by 2526 years represents the time (3076 B.C.) of that king." Going back from 78 A.D., by 2526 we get (2526−78 A.D.)=2448 B.C. 2448 B.C., does not represent Yudhistira-kala. Saka kala 550 B.C.+2526=3076B.C., represents the time of Yudhistira-Kala. Therefore the Saka Kala of Varaha is the Saka Kala beginning with 550 B.C., and not of 78 A.D.

Now let us see how 2552 Kali (Kali 26+2526) or 550 B.C. can be called Saka-Kala. It should be remembered that the Persians were Sakas of Indian origin, their full name being Parasakas in Sanskrit books as distinct from the other Sakas

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who were simply called Sakas. The Parasikas is a corruption or a derivative of Parasakas.

While there is this abundant proof of the Saka-Bhupa-kala (era) of 2552 Kali or 550 B.C., why should the modern historians hesitate to accept it.

So the date of Bharata war comes to 3138 B.C., or36 years before the beginning of Kaliyuga(3102B.C.)

As there are various astronomical evidences for the entrance of Kaliyuga, none can deny or disregard it. Even Kalhana, in the Rajatarangini gave 3102 B.C., to be the initial of Kali Saka. Even M. A. Troyer and Dr. Buhler have accepted it. Further "Stein", who ventured to diminish the periods and distorted the chronology of Rajatarangini as he pleased to suit his own purposes, was good enough to admit 3102 B.C., as the start of Kali Saka. The author of the lineage of Nepal rulers or ***"Nepala Raja Vamsavali,"*** wrote his book taking 3102 B. C., as the beginning of Kali Saka. Moreover there are many evidences. For fuller details of Kali Saka vide ***"Indian Eras"*** by this Author.

The praise of Srimad Ramayana.

In Rajatarangini there occurs an instance to the effect that Srimad Ramayana was considered a sacred book, till Kali 18 th century or 14 century B.C., whose reading could expiate the sins of men. The 50 th king, Damodara II of 1348-1298 B. C. got the curse to become a serpent and it was told that he could get rid of the curse, if he heard the whole of Srimad Ramayana recited in one day. From this it is clear that it was deemed a Holy Book by 14th century B.C., which could absolve men's sins. So the theory that it was written in A.D., is contradicted and exploded.

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Reference to Yavana countries.

To the west of Kashmir there were five Yavana countries. Some of them are now part of Kashmir Empire. These Yavanas were not Greeks but they belonged to the Kshatriya race of India. As these disregarded and neglected the performance of vedic duties and rites they were called Mlechchas. In those Yavana regions lived four castes of people. As all these castes relinquished Vedic rites, their caste-names were merely nominal. Among the people of the Yona kingdoms' Rajatarangini relates that there were castes called Yona Brahmins, Yona Kshatriyas, Yona Vaisyas and Yona Sudras.

Yona or Yavana Kingdoms.

1. Abhisara, 2. Uraga (Urasa), 3. SimhaPura (Singapura) 4. Divya Kataka (Deva Kataka or Kataka), 5. Uttara jyotisha. (Vide the Map of western India). "Abhisara" consisted of two regions namely "Darva" and "Abhisara." The kings of these Yavana regions were Kshatriyas who became Mlechchas were subordinate and paid tribute to Kashmir Kings. We find in Rajatarangini many instances, when these Yavana rulers revolted and became independent and the Kashmir monarchs subdued the rebels and brought them again under their sovereignty. Some of these five regions are part of Kashmir and others are on the western border. In the list of the Kashmir Kings, during the reign of 139 ruler, Kalasa Maha Raja, there was the description of Yona Brahmin as follows:—

"భిక్షుకో ధాన్యముష్టీనాం యావనో గ్రామజో ద్విజః
యోప్యభూ ద్గ్రామదైవజ్ఞో వైదేయో లోష్టకాభిధః."

"भिक्षुको धान्यमुष्टीनां यावनो ग्रामजो द्विजः।
योप्यभूद्ग्रामदैवज्ञो वैदेयो लोष्टकाभिधः॥"

"There was a Brahmin born in the Yona Village who begged alms of paddy. His name was "Loshtaka" and he was

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considered to be an Astrologer of that village." So says ***Rajatarangini.*** From this, it is evident that the Kshatriyas residing in the Yona regions, on the borders of Kashmir, though they were firstly Kshatriyas, were treated as Mlechchas, on account of their disregarding their vedic duties; the other caste people also were called Mlechchas. Therefore, ***Rajatarangini*** relates that there were caste differences even among the Mlechchas. The yona Brahmins were experts in Astrology. The 'Yavana Rishi,' the author of "Yavana Siddhanta" was a 'Bharatiya Yavana Brahmin' but not a Greek. The territory "Ionia" which got that name, on account of its conquest by the Yavanas of India, was later called Greece from its contact with the savage Greek tribes.

The Bharata Yavanas were of a very ancient origin. They took the sciences of Astrology and others, on their migration to 'Ionia' (modern Greece) from India, but India borrowed nothing from Greece. On the otherhand, the western writers turned matters topsy-turvy and proclaimed that all the arts and sciences flowed from Greece to India. The histories containing this inverted information were introduced as Text-Books and our children were taught these packs of lies in the schools and colleges. As the students were manufactured to be disciples of the Greeks as a result, they cultivated a love for Greek lore and learning and developed a hate for Bharatiya knowledge and wisdom. Until and unless correct and true history of Bharat is written and these authentic books are prescribed as Texts for study in the schools and Colleges, these wrong and baneful notions cannot be torpedoed and the minds of future generations of young men cannot be diverted from the tinsel glamour of west to the true glory of the East, the hearth and home of culture and civilisation from time immemorial.

Andhra Satavahana Dynasty.

The kings of the Andhra Satavahana Dynasty reigned, over Magadha Empire from 833 to 327 B. C. The Empire

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grew weak and feeble from the beginning of the fourth century B.C. and began to disintegrate. As the feudatories became independent states and their kings, the relatives of the Royal family asserted independence, the great Satavahana Empire which existed prior to 327 B.C., broke into pieces. The Puranas speak that it was split up into 5+7=12 parts. But they might have been further sub-divided and the country might have been bristling with small and petty independent states Pallava, Cheta, Kadamba, Vishnukundina, Brihatphalayana, Ganga, Bana, Hosala, Rajaputra, Vakataka Salankayana, Vallabhi, Vaidumba, Nolamba and many branches spread towards East and South, with free and independent monarchs ruling over them. ***Rajatarangini*** mentions that some off-shoots sprang towards North also. We learn that a descendant of the Andhra Satavahana Dynasty by name "Simha Raja" reigned over, Lohar Region, during 10th century A.D., which was on the Eastern side of Kashmir. This family ruled Lohar Territory from several centuries. This "Simha Raja," the king of Lohar gave his daughter "Dittha" (or Didda) in marriage, to a descendant of Satavahana family, by name 'Kshema Gupta,' the son of 'Parva Gupta' who, in 10th century A. D., ruled Kashmir, as king. On the death of Sangramadeva, the 119 th ruler in the list of Kashmir kings, his Brahmin minister "Parvagupta" a descendant of the Satavahana family became the 120 th ruler in the list of Kashmir kings. He and his descendants ruled from 946–1012 A.D., then from 1012 to 1110 A. D,, "Sangrama Raja" and his descendants ruled Kashmir; Sangrama Raja reigned as 127th king in the list and he was the son of Lohar king, a descendant of Satavahana dynasty and brother's son (nephew) of Dittha Devi, the daughter-in-law of Parvagupta. About 850 A.D., on-wards the rulers of Yavana regions, namely Simhapura, Divyakataka, Uttara Jyotisha and others were defeated. When "Lalliya or Lalliya Sahi, a Brahma-Kshatra king, a descendant of Thomara family of Agni Vamsi, refused to pay tribute, during 898 A. D., the 108th king in the list, the ruler of Kashmir by name "Sankara Varma" invaded

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against 'Lallya Sahi" and drove him out of the kingdom. Afterwards, on Lallya Sahi's again conquering his kingdom, it is stated that, Prabhakara Deva, on behalf of 'Gopala Varma' son of Sankara Varma, expelled Lallya Sahi and conferred the throne upon his son Thomara. The dynasty which ruled the Mlechcha Yavana Kshatriya kingdoms was known as "Sahi Dynasty." As such the Lalliya family also was called the 'Hindu Sahiya Dynasty.' The descendants of this race, nine monarchs reigned, from 850 to 1026 A.D., over Yavana territories, that is, the middle regions of present Afghanistan, from North to South and from there North-East-wards to Kashmir. This Hindu Sahi Dynasty was extirpated by Ghazni Muhammad and all the Yavana Mlechchas were converted into Muhammadans. So at present we find no traces of these names, Yavana regions, Yavana Kshatriyas or Yavana Mlechchas anywhere. But by the time of Rajatarangini these names were in frequent use among the people.

Lalliya family alias 'Hindu Sahi Dynasty'.

1. Lallya Sahi (Lalliya) 2. Thomara. 3. Samanta or Samantasena. 4. Kamalavardhana. 5. Bhimasahi, (The wife of Kshemagupta and daughter-in-law of Parva Gupta, the king of Kashmir, namely "Didda" was the Grand-Daughter or daughter's daughter to this Bhima Sahi). 6. Jayapala. 7. Ananda Pala. 8. Trilochana Pala (When this Thrilochana asked for military assistance to stem the tide of Muhammad Ghazni's invasion in 1020 A.D., Samgrama Simha (a descendant of Satavahana family and king of Kashmir, who was the daughter's grandson of Bhima Sahi, that is, son of 'Udaya Raja,' daughter's son and nephew to Didda Devi) sent 'Thunga' with a large army. In the battle that took place in 1021 A.D., with Ghazni Muhammad died Trilochana. 9. Bhima Pala. This king was killed in the fight against Muhammad Ghazni in 1026 A.D. Then all the people there were, at the point of sword, converted as Muhammadans. Therefore, we have altogether forgot that Bharatiya Yavanas lived here from a very long time. All these nine were kings

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of Andhra Satavahana race. They reigned for about two hundred years in the Yavana regions called Afghanistan at the present day.

Lohar Dynasty.

The kings of this family belong to Andhra Satavahana Dynasty. As far as we know from ***Rajatangini,*** the daughter of 'Bhima Sahi' married Simha Raja, the king of Lohar. His son was Udaya Raja and the latter's son was Samgrama Raja and was nephew to Didda Devi, the queen of Kashmir. Through her this Sangrama Raja became king of Kashmir from 1012 A.D., and his descendants ruled Kashmir till 1110 A.D. His brothers ruled at Lohar. Though we cannot trace the first ancestor, at least we can give the genealogy of the dynasty from "Nara." Thus it is clear that the Andhra Satavahana kings reigned over some territories in North-India till 1110 A.D.

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GENEALOGY OF THE LOHAR KINGS OF ANDHRA SATAVAHANA DYNASTY.

Nara. (King of Darva Abhisara; one of Yavana regions.)

Naravahana.

Phulla.

Sardhavahana

Gopala

Sumha Raja. (had many sons)

Kanta Raja.

Jassa Raja.

Tanvanga

Ganga Raja.

Malla Raja.

Uchchala. (1110-1120 A.D.)

Sussala. (Kashmir King) (1120-1128)

Jaya Simha. (1128-1148 A.D.) (Kashmir King)

Udaya Raja.

Sangrama Raja. (King of Kashmir) (1012-1027 A.D.)

Ananta Raja (Kashmir King) (1027-1062 A.D.)

Kalasa Raja. (Kashmir King) (1062-1098 A.D.)

Harsha Deva (Kashmir King) (1098-1110 A.D.)

Bhoja Raja (died in Battle)

Didda or Dittha Devi (979-1012 A.D.) wife of Kshema Gupta Kashmir king. Dittha's nephew was Sangrama Raja, who got the throne of Kashmir through his paternal aunt or Father's sister. (1012 A.D)

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Plate VI - Map

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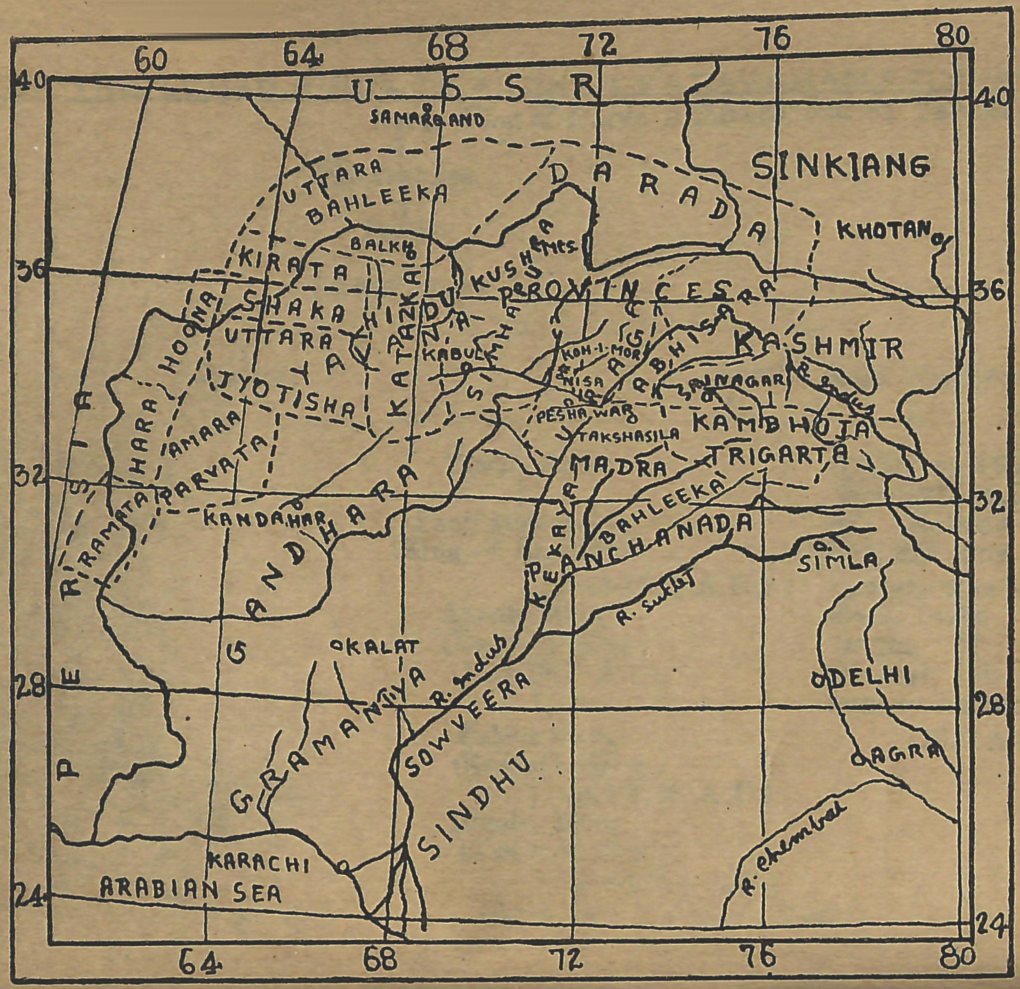
Ancient

North - West

Bharat



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The Empire of Kashmir.

Kashmir was not a small state but an empire having many small states as feudatories and their rulers paying tribute to their over-lord. There were twenty-two petty regions under its sway: 1- Darva. 2. Abhisara. Though these two were comprised in Kashmir, they had independent rulers who were sub-ordinate to the king of Kashmir. These were inhabited by people called Yavana Kshatriyas. 3 Urasa or Uraga. This is also part of Kashmir, having an independent ruler, sub-ordinate to the king of Kashmir. This region also was inhabited by Mlechchas termed Yavanas. 4. Kambhoja; its capital was Rajapura and was in the Southern part of Kashmir. This region had an independent ruler and was sub-ordinate to the king of Kashmir. 5. Trigarta. This was a feudatory state to Kashmir. 6. Lohar. This was sub-ordinate to Kashmir king. 7. Dhekkan territory. This was a region consisting of three Yavana Kshatriya states called Simhapura, Divyakataka, Uttara Jyotisha. Its capital was "Udabhandapura. The people living in these tracts were Yavana Kshatriyas and the other three castes. These extended from North to South, three-fourths region of present Afghanistan. The descendents of Lallya Sahi or Hindu Sahi Dynasty conquered and reigned over this territory from 850 A.D. onwards. This was also sub-ordinate to the king of Kashmir. 8. Phalguna Dvara Region. 9. Krama Desa. 10. Champakapura. 11. Gada Desa. 12. Kastavata Rashtra. 13. Nilapura Rashtra. 14. Vallapura Rashtra. 15. Dhakka Desa. 16. Lata Desa 17. Gurjara Rashtra. 18. Lonamaka Rashtra. 19. Madava Rashtra. 20. Karala Rashtra. 21. Yavana Rashtra. 22. Kampana Rashtra. The states from 8to22 were round about the Kashmir Empire and, "*Rajatarangini*" relates that the rulers of those states paid tribute to the kings of Kashmir.

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Darada, Turushka (which are in present Russian Turkistan) and Gandhara Desa were often conquered by Kashmir kings and again used to declare independence. The states 1, 2, 3, and 7 were Kshatriya kingdoms of the Yavana sect. ***Raja-tarangini*** mentions that besides these, the 21 st also went by the name of Yavana country. In the seventh a Number of states were comprised such as Simhapura, Divya Kataka and Uttara Jyotisha, which were Yavana regions. In olden days these three states were under independent kings. It appears that the Brahma-Kshatriya king by name Lalliya conquered these three states and consolidated them into Dhekkan territory. Therefore, Kashmir was a small Empire comprising of these petty states.

END

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Appendix.

In this as well as many other publications of mine, I had several occasions not only to refer to but also to prove the genuineness of the Saptarshi Era and the Kali era. In fact many of the questions dealt with by me in my works have a bearing on these eras. The validity of much of what I have said on several problems of Chronology, depends on the genuineness or otherwise of these eras. My esteemed friend Sri. V. Venkatacharya M. A., L. T., has written masterly thesis on the saptarshi era in which he proved its validity and genuineness with incisive logic and incontrovertible astronomical evidence.

I have great pleasure in publishing hereunder the thesis, which he kindly sent to me with a wish that it might be published as an appendix in the present volume. I am deeply thankful to him for this favour.

Varahamihira and His Sakakala

A necessity for rectification of Chronology of Indian History,

by

Sri V. Thiruvenkatacharya, M. A., L. T.,
Madras Educational Service (Retired)

Astronomical data the sheet-anchor of Indian Chronology.

There are a number of astronomical references in our ancient literature which give the lie direct to the existing pet theories of historians. One of the references is as follows and it is given by Varahamihira.

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आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपंचद्वियुतः शककालस्तस्य राज्ञश्च ॥
ఆసన్ మఘాసు మునయః శాసతి పృథ్వీం యుధిష్ఠిరే నృపతౌ ।
షడ్ద్విక పంచద్వియుతః శకకాల స్తస్య రాజ్ఞశ్చ ॥

"The Great Bear-Saptarshis-was in the constellation, Magha, when Yudhishthira was ruling; add 2526 years to his kala to get the Saka kala." (Brs. 13-3)

So, if 2526 years are added to (algebraically) 3077 B. C., we come to 551 B. C.

Is there any era corresponding to 551 B. C. It is the object of this article to discover this era. But considering that the Saka mentioned by Varahamihira to be Salivahana Saka, Indian historians have brought down the date of the Mahabharatha War to about 2448 B. C.; others have assigned even much later dates to the same.

(a) ***The date of Varahamihira :-*** What does Varahamihira give as his date? In Panchasiddhantika, he gives the following data:—

सप्ताश्विवेदसंख्यं शककालमपास्य चैत्रशुक्लादौ ।
अर्धास्तमिते भानौ यवनपुरे सौम्यदिवसाद्ये ॥
సప్తాశ్వి వేద సంఖ్యం శకకాలమపాస్య చైత్ర శుక్లాదౌ ।
అర్ధాస్తమితే భానౌ యవనపురే సౌమ్య దివసాద్యే ॥

"Subtract 427 from Saka Kala, when the sun is half-setting at Yavanapuri at the beginning of Chaitra Sukla Prathipadi (that is when the Chaitra new moon ends), it is the beginning of ***Wednesday.***"

'Wednesday' is the reading given in some books, I have consulted; but in the text edited by Dr. Thibaut. सोम, సోమ (Monday) is put down instead of Wednesday. Sankara Balakrishna Dikshit[1] gives भौम భౌమ (Tuesday) as his reading. Which are we to take? Dr. Thibaut, unfortunately, does not give the alternative

(1) Indian Antiquary (Vol, XIX, page 46). Original Surya Siddhanta by Sankara Balakrishna Dikshit.

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readings, whereas S. B. Dikshit gives them, but prefers Tuesday to Wednesday. But both of them took Saka Kala as Salivahana Saka, which naturally led to textual modifications. I shall quote S. B. Dikshit.

"The real epoch and the intial day of the Panchasiddhantika is the Amanta Vaisakha Sukla Pratipadi of Saka Samvat 428 current (427 expired) which ended on Tuesday भौमवार' భౌమవార 22-3-505 A. D. The Amanta ***Chaitra*** Sukla Pratipadi అమాంతచైత్రశుక్లప్రతిపది అమాంతచైత్రశుక్లప్రతిపది ended not on a ***Tuesday*** but on a ***Sunday,*** while Chaitra Sukla Prathipadi in Saka Samvat 427 current ended on a Wednesday, some ***Antiquarian*** of the present century seem to have altered भौम భౌమ into सौम्य సౌమ్య (Tuesday into Wednesday) to suit these results." Arguing in this manner about the ***Kshepas also,*** Dikshit ends as follows:- "And the nearest Sukla Pratipadi, viz. the Amanta Vaisakha Sukla Pratipadi of Saka Samvat 428 current is in fact the epoch selected by Varahamihira for calculating the Ahargana." The conclusions are peculiar and unscientific; Quetelet's maxim has evidently not been followed. Dikshit says that some antiquarian of the present century seems to have changed भौम భౌమ into सौम्य సౌమ్య i e. Tuesday into Wednesday. All these arguments had to be resorted to simply because Dikshit was under the impression that ***Salivahana*** Saka was meant whenever 'Saka' was used. Panchasiddhantika is a ***Karana grandha***- a text book of rules for calculation. It stands quite to reason that the kshepas or additive constants at the epoch ***Would have been changed with the date of the epoch.*** No astronomer would worry himself whether it is भौमदिवसाद्ये భౌమదివసాద్యే (beginning of a Tuesday) or सौम्यदिवसाद्ये సౌమ్యదివసాద్యే (beginning of a Wednesday).

Another defect in the arguments and conclusions of Dikshit is when he wants to accept Vaisakha Sukla Pratipadi

instead of Chaitra Sukla Pratipadi. No astronomer of the status of Varaha-mihira will mean ***Vaisakha*** when he states Chaitra.

Again when Varahamihira stated सप्ताश्विवेदसंख्यामपास्य సప్తాశ్వి వేదసంఖ్యామపాస్య (when the number 427 is subtracted) it means only ***An elapsed*** year and never a current year as Dikshit would have us believe. So the arguments and conclusions of Dikshit are untenable and fallacious. Now let us take the week days of ***Chaitra Sukladau*** for each of the Saka years 427 current and elapsed. I am following Swamikannu Pailai's Ephemeris for the calculations:—

Salivahana Saka.

(i) 427 (elapsed) Chaitra Sukla Prathipath begins at 10gh 10 v. gh. on Friday, March 3-A. D. 506.

(ii) 427 (current) Chaitra Sukla Prathipath begins at 4gh. 2 v. gh. on Saturday, Feb. 19-A. D. 505, but ends on Sunday 20-2-505 A. D. as pointed at by S. P. Dikshit.

Vikrama Saka.

(iii) 427 (elapsed) Chaitra Sukla Prathipath begins at 49gh. 50 v. gh. on Wednesday, March 2-371 A. D.

Saka 551 B. C.

(iv) 427 (elapsed) Chaitra Sukla Prathipath begins at 59 gh. 56 v. gh. on Tuesday, i. e. early morning of Wednesday or 2-3-124 B. C. 3-3-124 B. C. is a Wednesday with Chaitra Sukla Prathipath fully current.

The results speak for themselves and do not require an advocate to prove that ***Varahamihira did not mean either the Salivahana Saka or Vikrama Saka when he used the word Saka, but meant some Saka commencing with 551 B. C. which I, for the sake of convenience, designate as the Andhra Saka.*** It is very clear from the above tabulation, that the epoch chosen by Varahamihira is Tuesday-Wednesday mid-night 3-3-124 B. C. corresponding to

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Chaitra Sukladau of Saka 427 (elapsed). आदौ अत्र means the beginning and the beginning of Chaitra Sukla Prathipadi, i. e., the ending of Chaitra new moon, is to be taken as the moment of epoch. According to Hindu astronomy, when the Sun is half-setting at Yavanapuri, it is midnight at Ujjain a town on the standard meridian for India. Therefore, the first thithi of the bright fortnight of Chaitra, चैत्रशुक्लादौ उज्जयिन्यां must begin at mid-night Tuesday-Wednesday at Ujjain. The moment of epoch we get in (iv) of the table given earlier is 15 ghatis earlier and the error is not serious and is within the limits of probability. Finally it is clear that the Saka of 551 B. C. is the Saka used by Varahamihira.

Thinking that Saka-Kala mentioned by Varahamihira is nothing other than Salivahana Saka. oriental scholars have assigned 427+78=505 A. D. as the period of Varahamihira, whereas according to the present scheme, his period must be about 124 B. C. (551-427). This result refutes the existing theory of all oriental scholars that the Indians were indebted to the Greeks for their knowledge of Astronomy; for Hipparchus, the first Greek astronomer, lived about 160 B. C. and Ptolemy came later and worked from 127 A. D. to 151 A. D.

What has been proved now helps us to clarify the doubts of Dr. Thibaut expressed by him in his introduction to Panchasiddhantika, page XXX:—

"There may have been special circumstances rendering the year 427 Saka a more convenient starting point than a later year; but I am not for the present able to point out any such."

"I consider it altogether improbable that any of the three treatises should have originated so late as 505 A. D." Yes. These treatises were written about 600 years earlier, i. e., in 123 B. C.

(*b*) *The date of Bhattotpala:-*

Bhattotpala is a commentator of the treatises Brihatjataka and Brihat Samhita of Varahamihira. At the end of his commentary on Brihatjataka, Bhattotpala states as follows:-

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चत्रमासस्य पंचम्यां सितायां गुरुवासरे ।
वस्वष्टाष्टमिते शाके कृतेयं विवृतिर्मया ॥

చైత్రమాసస్య పంచమ్యాం సితాయాం గురువాసరే ।
వస్వష్టాష్టమితే శాకే కృతేయం వివృతిర్మయా ॥

"This commentary was written by me in the year 888 of the Saka on Thursday, Suklapaksha Panchami of the Chaitra month."

Neither 888 of Salivahana Saka nor Vikrama Saka tally with the week day. This matter can be easily Verified from Swamikannu Pillai's Ephemeris. Salivahana 888 (elapsed) Chaitra Sukla Panchami corresponds to 18th March 967 A. D. but the week day is Monday and not Thursday.

Vikrama Saka 888 (elapsed), Chaitra Sukla Panchami corresponds to 10th March 832 A. D. but the week day is Sunday and not Thursday. 888 current (Vikrama Saka) Chaitra Sukla Panchami ends with 56gh. 43. v. gh on Sunday 19-2-831 A. D.

But 23-2-338 A. D. falls on Chaitra Sukla Panchami with Thursday as the week day. So, if 888 of the Saka mentioned by Bhattotpala corresponds to 338 A. D. when did the Saka begin? The era began in-550 astronomical or 551 B. C. So, we may take 551 B. C. as the starting year of the Saka mentioned by Bhattotpala and Varahamihira.

From the sloka "आसन् मघासु मुनयः" "ఆసన్ మఘాసు మునయః" we get 551 B. C. plus 2526=3077 B. C. as the year of Yudhishtira kala which began after the expiry of 25 years of Kali, that is, in the 26th year of Kali.

3077 B. C. plus 25=3102 B. C. is the beginning of Kali-yuga tallying with the traditional date given in the Puranas. Astronomical and puranic date lead us to the same conclusion. What more is necessary to establish the validity of our arguments.

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The late Nadimpalli Jagannadha Rao of Narsaraopet, Guntur Dt. has made a lot of research in this field and published the results of all his researches in a Telugu Book under the title "Andhra Mahasamrajyam." In his research he found that three or four published editions of Bhattotpala's works contained the sloka as given above, whereas in some editions published by Sudhakara Dwivedi the sloka is corrected as follows:—

फाल्गुनस्य द्वितीयायामसितायां गुरोर्दिने ।
वस्वष्टाष्टमिते शाके कृतेयं विवृतिर्मया ॥

ఫాల్గునస్య ద్వితీయాయా మసితాయాం గురోర్దినే ।
వస్వష్టాష్టమితే శాకే కృతేయం వివృతిర్మయా ॥

Jagannadha Rao's contention is that Pandit Sudhakara Dwivedi purposely changed the original sloka since Chaitra Sukla Panchami of 888 Salivahana Saka is not a Thursday as required. But I kept an open mind till now as I could not come to a definite decision as to which version is the modified version.

Fortunately in an old edition of Bhattotpala's commentary on Brihatjataka in Grantha characters, published in South India and so more reliable, I found the version "चैत्रमासस्य" etc. So I have come to the conclusion that Sudhakara Dwivedi's version is the modified version and has to be rejected.

Some scholars feel otherwise as regards the dates of completion of the commentaries by Bhattotpala on Brihat-Jataka and Brihatsamhita—

They state that, according to Bhattotpala, the commentary on Brihat Jataka was completed on Chaitra Suddha Panchami, Thursday of Saka 888 elapsed and that the commentary on Brihat Samhita was completed on Phalguna Krishna Dwitiya, Thursday of Saka 888 elapsed. The

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following results of mine calculated with the help of the tables of Swamikannu Pillai's ephemeris are given below :—

Sukla Panchami of Chaitra month :

(i) Salivahana Saka 888 elapsed :— Chaitra Sukla Panchami begins on Monday, 18th March 967 A. D. at 15 ghatis and ends on Tuesday. Week day is not a Thursday.

(ii) Salivahana Saka 888 current :— Chaitra Sukla Panchami ends on Wednesday, 28th February 966 A. D. The week day is not a Thursday.

(iii) (Cyrus Saka or) Andhra Saka 888 elapsed:- Chaitra Sukla Panchami begins at 16 gh. 12 V. gh. on 19—3—340 A. D. Wednesday and continues on 20—3—340 A. D. Thursday which is the required week--day.

Krishna Dwitiya of Phalguna month :

(i) Salivahana Saka 888 elapsed :— Phalguna Krishna Pratipathi ends on Tuesday, 17th February 968 A. D. at 51 ghatis: Dwitiya falls on Wednesday, 18th February 968 A. D. The week day is not a Thursday.

(ii) Salivahana Saka 888 current :— Phalguna Krishna Pratipathi ends on Thursday, 28th February 967 A. D. at 11 gh. 24 V. gh. So, we might take that Dwitiya falls on Thursday in this case.

(iii) Andhra Saka (or Cyrus era) 888 elapsed :— Phalguna Krishna Dwitiya begins at 16 gh. 12 V. gh. on 19th February 341 A. D. Thursday, which is the required week--day.

This table gives an unequivocal proof that the Saka referred to by Bhattotpala is not the Salivahana Saka but the forgotten Andhra Saka (Cyrus era) which began in 550 B. C. as this satisfies both the dates whereas Salivahana Saka satisfies only one date.

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Extract from the Journal of Indian History, Vol. XXVIII, Part II, No. 83.

Ayanamsa and Indian Chronology

The Age of Varahamihira, Kalidasa, Etc.

AN ASTRONOMICAL PROOF

By

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Astronomers have played no small part in fixing up the Chronology of Indian History; but I consider that the last word on the subject has not been said; this is mainly due to the complexity of the materials dealt with. The late Swamikannu Pillai, having fixed 536 A. D. as the year of zero Ayanamsa, came to the conclusion that Varahamihira lived in the ***sixth century*** A. D. But his method requires reconsideration on purely astronomical grounds and the object of this article a reconsideration of the subject in a different light. The results arrived at may not be new, but I am sure that the method adopted is entirely original; I commend this article to the attention of oriental scholars for their critical study.

We have seen that the epoch of Panchasiddhantika of Varahamihira is 427 Saka i. e., 124 B. C. In the same book, he gives some more points for the verification of the correctness of this date.

आश्लेषार्धाद्दक्षिणमुत्तरमयनं रवेर्धनिष्ठाद्यं ।
नूनं कदाचिदासीत् येनोक्तं पूर्वशास्त्रेषु ॥

ఆశ్లేషార్ధాద్దక్షిణముత్తరమయనం రవేర్ధనిష్ఠాద్యం ।
నూనం కదాచిదాసీత్ యేనోక్తం పూర్వశాస్త్రేషు ॥

सांप्रतमयनं सवितुः कर्कटकाद्यं युगादितश्चान्त्यं ।
उक्ताभावो विकृतिः प्रत्यक्षपरीक्षणैर्व्यक्तिः ॥

సాంప్రతమయనం సవితుః కర్కటకాద్యం యుగాదితశ్చాన్త్యం ।
ఉక్తాభావో వికృతిః ప్రత్యక్షపరీక్షణైర్వ్యక్తిః ॥

"Old books state that once Dakshinayana began when the sun reached the mid-point of Aslesha and Uttarayana when the sun reached the beginning of Dhanishta. But now the ayanas begin when the sun reaches the beginning of Karkataka and Makara signs. This can be verified by actual observation." But in Chapter III of Panchasiddhantika, Varahamihira states as follows:—

आश्लेषार्धादासीद्यदा निवृत्तिः किलोष्णकिरणस्य ।
युक्तमयनं तदासीत् सांप्रतमयनं पुनर्वसुतः ॥

ఆశ్లేషార్ధాదాసీద్యదా నివృత్తిః కిలోష్ణకిరణస్య ।
యుక్తమయనం తదాసీత్ సాంప్రతమయనం పునర్వసుతః ॥

"Once the sun changed his course from the mid-point of ***Aslesha;*** but now from Punarvasu."

The beginning of Karkataka coincides with the end of the third pada of Punarvasu.So what does ***'from Punarvasu'*** = ***punarvasuthah mean? Punarvasuthah*** cannot mean the end of third pada or the beginning of fourth pada. The two statements have to be reconciled. It can be done in one of the following ways:—

(a) Either that the author—even though of the same name of Panchasiddhantika is different from that of Brihat Samhita.

(b) Or that Brihatsamhita being a non-Karana grantha, Varahamihira gave only a rough position, whereas in the Panchasiddhantika he gave the actual longitude, the ***end of Punarvasu*** as the point at which the southward motion of the sun began. It is also to be remembered that ***Punarvasuthah*** cannot mean the beginning of Punarvasu, but must mean only the end of it, since otherwise he would have stated definitely the ***beginning of Punarvasu*** just in the same way he mentioned dhanishtadyam.

So, let us now find what the date of the epoch is when Dakshinayana began when the sun reached the end of Punarvasu, that is, when the Nirayana longitude of the sun was 93° 20'

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This change in the dates of the beginning of Dakshinayana and Uttarayana is due to the well-known astronomical phenomenon, called the Precession of the Equinoxes.

According to Newcomb, Ball and other authorities, the value of the rate of the Precession of the Equinoxes per year, *Ayanagathi* is 50" .2585 in 1909 A. D., while its rate for a year in the past, n years earlier than 1909 A. D. is given by 50" .2585—n×.000 225" per annum. Swamikannu Pillai[1] found by calculation, from the nautical almanac that when the apparent vernal equinox (Sayana) occurred at Lanka, the date was March 21.2143 and that the beginning of the Indian Sidereal year Nirayana at Lanka was April 12.9492. The difference, between the two moments equal to 22.7349 days, is the time taken by the sun to travel along the ecliptic from 0° tropical longitude or sayana to 0° Indian sidereal longitude or Nirayana in the year 1909 A. D. Then Swamikannu Pillai shows that 536 A. D. is the year of zero ayanamsa and therefore the epoch of Panchasiddhantika. There are the following drawbacks in the whole argument:—

(a) It was considered that Dakshinayana began when the Sun reached the beginning of Karkataka instead of the end of Punarvasu.

(b) At least at the time of Varahamihira, the Indian Sidereal year—so designated at present—was really a tropical year and the value for the precession of the equinoxes must be taken as 50".2585—n×.000225" and not as 54".7505 as assumed by Swamikannu Pillai.

Calculation of Ayanamsa:-Now 22. 7349 days in time-interval for Ayanamsa is equal to 22.4136 degrees and adding 3°20' the equivalent for Punarvasu fourth pada, we get, on simplification 25°45' as the space interval for ayanamsa between the time of Varahamihira and the year 1909 A. D. But the interval from 427 Saka(=124 B. C. or −123 astronomical) and 1909 A. D. is equal to 2032 years and taking the cumulative value for n years as $50''.2585 \times n - \frac{n(n+1)}{2} \times 0.000225''$ and substitu-

1. Indian Ephemeris by Swamikunnu Pillai.

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ting 2032 for n in this formula, we get 28° 15′ as the ayanamsa, whereas we have seen that the value must be 25° 45′. How is this difference to be reconciled?

The ayanamsa for one year is 50″.25 and so it works out roughly to be 72 years for one year. Now 28° 15′ − 25° 45 = 2° 30′ will correspond to about 180 years and are we to shift the epoch of Panchasiddhantika to a date 180 years later, that is, to 180 − 122 = 58 A.D.? No, that will not be the correct procedure; but unfortunately that has been the method adopted almost uniformly in dealing with Indian Chronology. A different method will now be followed.

The discrepancy resolved :- It has been already noted that Kaliyuga began at mid-night of 17-18th February 3102 B.C. [1] But most of the ephemrides reckon on February 15.579 as the epoch of kaliyuga, that is, they have used a bija or correction. Since the day begins at mean sunrise at Lanka for Indian Siddhantas, mid-night of 17-18th February 3102 B.C. corresponds to February 17.75 of 3102 B.C. The value of correction used is 17.75 − 15.57 = 2.18 days and the Indian Sidereal year began in 1909 A.D. not on April 12.95 + 2.18 days = April 15.13. [1] So the interval between the moment of apparent vernal equinox and the beginning of the Indian Sidereal year is 24.91 days but not 22.73 days as assumed by Swamikannu Pillai. The time interval of 24.91 days corresponds to a space interval of 24° 30′ and so the space interval of ayanamsa between the epoch of Panchasiddhantika and 1909 A.D. is 24°39′ + 3°20′ = 27°59′, whereas according to our calculation it ought to be 28°15′ with an error of 16 minutes which falls within the limits of probable error and so can be considered as insignificant. So ayanamsa calculations lead us to the conclusion that the epoch of Panchasiddhantika is 124 B.C. and not 505 A.D. as wrongly presumed hitherto. As Varahamihira makes no mention of ayanamsa, it is presumed that it was zero in his time.

1. Vide Swamikannu Pillai's Ephemeris.

2. Vide Brihat Samhita with Bhattotpala's commentary Adityachara

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The epoch of Bhattotpala:- Bhattotpala finished his commentary on Brihatjataka in Saka 888, and he mentions that the ayanamsa in his days was 7 days or to be more accurate $6\frac{1}{2}$ degrees (sardhashatkamsah) according to one reading. The commentary on Brihatjataka must have been finished in 888−549=339 A.D. The interval between the epoch of Panchasiddhantika and the completion of the commentary on Brihatjataka is 888−427=461 years. Therefore the value of the annual rate precession of the equinoxes is $6\frac{1}{2}°/461 = 390 \times 60/461$ seconds = 50.8 seconds, which may be considered as a fairly accurate value. The early Indian astronomers, are really to be congratulated on their proficiency in astronomical calculations. All these results prove conclusively the unsustainability of the theory that the Indian astronomers were wholly indebted to the Greeks for their knowledge of astronomy. Hipparchus lived about 160 B. C. and Ptolemy made observations between 127 A. D. to 151 A. D.

Some deductions:- It is easy to draw some important and interesting deductions from the above results. Amarasimha (or is it Amaraja?) has stated that Varahamihira died in Saka 509 at the age of 82 years. So he must have been born in 427 Saka, the epoch of Panchasiddhantika. It may be safely assumed that this versatile Hindu astronomer lived between 427–509 Saka or 123 B. C.—41 B. C. This fixes the period of Kalidasa and other poets (nine gems of the court of Vikramarka, vide Jyotirvidabharana 22-10 & 20.)

Later astronomers:- All the later astronomers, including Bhaskaracharya have given the epoch of zero ayanamsa some year in the fifth century of Salivahana Saka. For example, the author of Ganakanandam gives 421 (499 A.D.) as the year of zero Ayanamsa, with 54 seconds as the rate per year, whereas Bhaskara gives 412 (490 A. D.) as the year of zero ayanamsa but with 60 seconds as the rate per year.

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Let us consider the following table as regards the year of zero ayanamsa:—

Varahamihira	...	427 Saka (sapthasvivedasamkhya)
Kalidasa	...	445 Saka (sarambhodhiyuga)
Bhaskaracharya, Suryadaivagna	...	412 Saka
(Author of Ganakanandam)		421 Saka by calculation.

This shows that all these astronomers are agreed that some year in the ***fifth century of some Saka*** as the year of zero ayanamsa. What is that Saka? Varahamihira, Kalidasa and Bhattotpala seem to refer to the Saka with its epoch in 551 B. C. as their Saka. But the later astronomers thought that the Saka was Salivahana Saka and by actual calculation arrived at the year of zero ayanamsa. That accounts for the difference in the rates of ayanamsa among the later astronomers. Further this is the only method that can be adopted, as the point with which the first point of Aries coincided during the time of Varahamihira is an imaginary point which cannot be located by the later astronomers, when once the first of Aries had moved away from that point. Again it is to be noted that at the time of Varahamihira the summer solstice seems to have coincided with the end of Punarvasu and not at the beginning of Karkata (cancer.) That is the only inference I can draw from pure calculations from the available data.

Does Bhaskara Use Salivahana Saka?:- Yes. There is no doubt about it. Let us consider the following:—

"gathobdadri nandau (974) mite saka kale."

[1] "Years 74, 111, 1256, 1378 of Sakakala are years having Kshaya months and their period is generally 141 years and occasionally with period of 19 years.

On actual calculation, I found that 1052 A. D. corresponding to 974 Salivahana Saka, was a year with a Kshaya month, whereas the Saka of 551 B. C. does not satisfy this test. So the proof is unequivocal.

Conclusion:- But the week days mentioned by Varahamihira and Bhattotpala do not satisfy the Salivahana Saka and so the Saka referred to by them cannot be Salivahana Saka but only the Saka with 551 B. C. as the epoch. Bhaskara and others refer only to Salivahana Saka. I leave it to scholars to judge on their merits the conclusions of this discussion in which I have attempted to remove some of the existing discrepancies in Indian Chronology. It has been shown clearly that in 124 B. C. the epoch of Panchasiddanthika, the ayanamsa was zero. In conclusion, let me end with a statement of Quetelet, the eminent French statistician ***"Never reject data, contrary to your theory."***

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